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THE
RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY:

DEVOTED TO THE PRINCIPLES OF THE REFORMATION,

AS SET FORTH IN THE

Formularies of the Westminster Divines,

AND OF THE

CHURCHES OF HOLLAND.

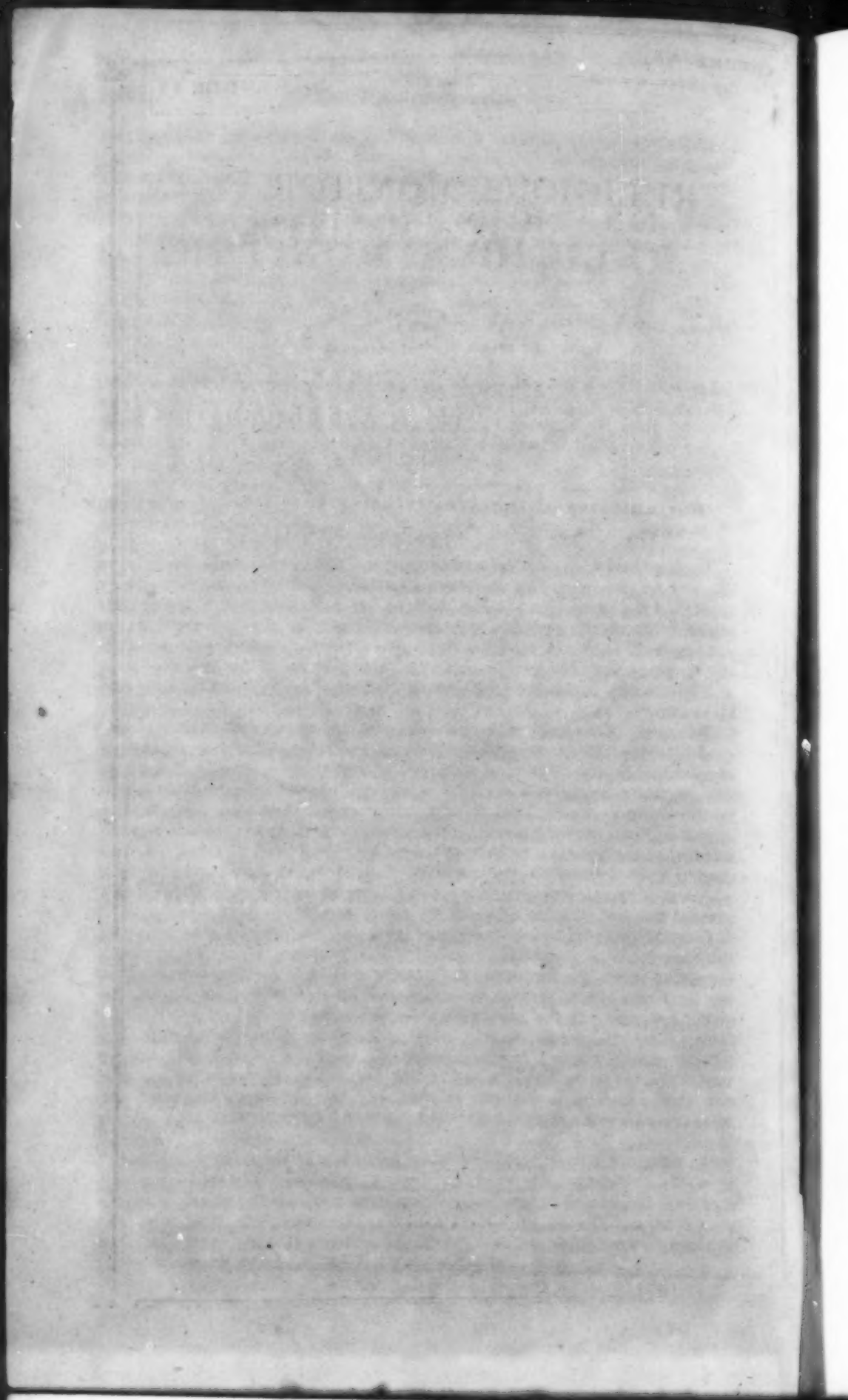
Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Jer. vi. 16.

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APRIL, 1835.

ART. I. *The Cause of Apostacy.*

Some means for keeping in remembrance the Lord's way, have been already mentioned. But the principal mean is yet to be noticed. It is that on which the success of all the rest depends, and which, if neglected, all other means that can be named, will not be able to prevent the church from apostatizing. For the neglect of it, is itself, the cause of all the apostacy that has ever been since the beginning of the world. It is *to keep the way in which he has led us, in the heart.* Let this be done and all is safe.

The truth of doctrine and of worship, will be preserved pure and entire,—the benefits accruing from experience, afflictions, and all manner of chastisements sent from God, will still be continued; and God will, by the life and conversation of his people, be honored; and the whole will be transmitted, unimpaired, to the generation following. Let this be neglected, and then all is lost. Therefore, it is of the greatest importance, that the heart be rightly affected towards this way. And the frequency with which it is spoken of in Scripture, and the solemnity with which it is charged upon God's professing people ought to convince every man of this.

I shall here set down a number of texts for the serious meditation of the friends of the "good old paths." "Keep thy heart with all diligence, for out of it are the issues of life," Prov. iv. 23. That is, according as the heart is kept, so will be the manner of life we will live. It will be either according to the Lord's way, or according to our own. "Apply thine heart to understanding," 22. "When wisdom entereth into thy heart and knowledge is pleasant to thy soul, discretion shall preserve thee, knowledge shall keep thee," verse 10. "My son forget not my law, but let thy heart keep my commandments; let not mercy and truth forsake thee, bind them about thy neck, write them upon the table of thy heart," iii. 1, 3, and vii. 3. "Let thy heart retain my words," "Let them not depart from thine eyes, keep them in the midst of thy heart," iv. 4, 21. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them thy sons, and thy sons' sons," Deut. iv. 9. "And these words which I command thee

this day shall be in thy *heart*, and thou shalt teach them diligently to thy children," &c., chap. vi. 6. Once more in ch. viii, Moses charges Israel "to consider in *their heart*, that as a man chastens his son, so the Lord chastens thee," and in their prosperity, "to beware lest their *heart* be lifted up," because, that was at once, to "forget the Lord their God, who had brought them forth out of the land of Egypt and out of the house of bondage."

It is fair to infer, that what is so often inculcated is of very great importance, and that the danger of neglecting it, is proportionably great.—These texts and others, inculcate the keeping of the Lord's way *in the heart*. And I would briefly state what is meant by this.

1st. It means that our affections ought to be *fixed* upon it.—that having understood what the Lord's way is, we have made choice of it as an object suitable to our affections, and we have accordingly fixed them upon it. Not in a transient emotion or two, but permanently and for aye, having the heart going out after it, in its duties and ordinances from time to time in ardent, longing, thirsting desires.

2d. It is to give it the supreme love and esteem of the heart; having nothing nearer to it, or in the language of one of the above texts, to have it in "*the midst of our heart*," when this is its place, there is nothing in heaven or earth, can lie so near to the heart or have a more intense degree of our esteem, and this, because of its own intrinsic excellence, or the manifestations of God, which it contains.

3d. It is to be habitually revolving it in the thoughts; having it for the constant stated theme of meditation to which the heart spontaneously recurs whensoever it is released from other necessary cares. The Psalmist expresses the sense of this, and the preceding observation when he says: "O how love I thy law, it is my meditation all the day." Ps. cxix. 97.

4th. It is for the heart to draw its delights and sweetest refreshments from it. This is a necessary consequence of the former. For we shall always have delight in the presence and possession of that object which commands our affections and esteem, whatever that be. The way in which the Lord has led us, is to the heart, in whose *midst* it is kept, like a flowing fountain to a thirsty soul—like good news to the traveller from his home—like the path in which lovers have walked together, bringing up the most delightful recollections,—but all likeness falls short here. For it is the believing soul enjoying the Infinite God as its own.

5th. It is to have the soul constantly pressing forward unto a complete conformity with it. As Paul speaks, "forgetting the things which are behind, and pressing forward to the mark for the prize of the high calling of God."

When the heart is thus engaged with the Lord's way, then, as a matter of course, we will "keep pure and entire all such religious ordinances and worship as God has instituted in his word," then we will "attend to them with diligence, preparation, and prayer, receive them with faith and love, lay them up in our hearts and practice them in our lives," then we will "teach them diligently to the children," "and sons' unborn will arise and show them to their children," and "race will praise him unto race, and show his mighty deeds," and all things will go on prosperously.

But when the heart is not so affected towards it, when the Lord's way is not the object of its affections—is not esteemed supremely for its own excellence, and for the view of God in Christ, which it gives, and his love which it sets forth, and his gracious design which he carries on by it; when the heart does not find its purest and highest delights in it, nothing will be sufficient to keep the Lord's way in remembrance.

This point I would desire to illustrate at some length, because I think

it will lead us into the very interior of the present state of things in churches.

First, When the heart ceases to be thus affected towards the Lord's way, it will cease in a great measure to *meditate* upon it. This is a natural consequence with respect to every object in which the heart ceases to feel its interests. Let it be a system of truths or a course of duty, or any other thing, the thoughts and meditations will be much less frequent upon it. They will not be upon it "*all the day*," as David speaks. They will not recur *spontaneously* to it, whenever released from other cares, as once they did. That heart which ever felt affected rightly, as above described, will never entirely cease to do so, yet even it may greatly cool in its affections, and in proportion will diminish its thoughts and meditations upon it. And those thoughts and meditations which are continued are not so energetic, consequently not so profitable or productive. I may suppose that where love has waxen cold, and where it does not exist at all, sundry things continue to bring the Lord's way up to the thoughts. The most powerful of these, is the voice of *conscience*, condemning the tergiversations of the heart, and still pressing on us the duty of love to it. There will be the custom of attending to outward duties, which cannot be dropped all at once. There is our connection with religious society, which serves to bring it up. There still remains a knowledge of it in the understanding which may continue to bring in some intellectual pleasure from the abstract truths. There may be opposition raised against it—it is evil spoken of, and our party spirit, and our pride of knowledge, and desire of victory, may all serve to call our thoughts to it. Still, under the influence of none of these, nor all of them together, will the thoughts be like those of a heart which cleaves to it with strong affection and supreme love; under the force of these causes, the thoughts will not dive so deep into the subject, in the true and proper notion of it. I do not say that they will not enter as far into the system of abstract truths, but they will go a very short way into them, practically considered, and as they stand related to the affections, and as they are the fountains of all real soul delight; or rather, they will often not hit upon this view at all; which yet, is by far the most important. The mind will be brought to operate on it much as soldiers fight in a foreign country, not that they care a cent who possess the soil or reign in the land. It is not theirs, but they have a military glory to acquire; they *must* obey their general, and they hate to be beaten by the enemy.

The thoughts will continue no longer on the subject than the force of these different causes continues on their minds. If conscience be quiet, if the time of customary duty be not come, if none of the above mentioned things call upon them, their thoughts on the subject will all be still as the grave. They will be busy and absorbed in something else, something opposite.

And what thoughts they have, will contribute little or nothing to the sanctification of the soul, they will neither purify, nor refresh, nor revive. They will contribute little or nothing to the growth of faith, love, humility, and other spiritual and holy affections. But they may, and they often do, fan legal pride into a flame, and make us pleased with ourselves, when we ought to abhor and loathe; they strengthen spiritual pride under different forms, and about different things. They settle the man down, and confirm him in a cold and hardened formality. They offer but a feeble resistance in any case to the power and progress of any lust or carnal affection. A man can very easily have all the thoughts that are common to him on spiritual things—on the Lord's day or other days, either in secret, private, or public, and be a worldly man—*swallowed up in his farm, or in his merchandise*. He can give his heart to his idol,

whatever it be. He can as freely enter on carnal talk on the Sabbath, as his neighbor, who professes no concern about religion at all.

May we not here find the analysis of many, very many professors in the orthodox churches, and in the Associate Church? They are sound in faith, and regular in practice—never were any trouble to the officers of the church; but their *love* and affections to the Lord's way are waxen very cold indeed; and their delight in it, *if any* they have, is in the same proportion. And many, it is greatly to be feared, never had any real affection to the spiritual excellency of the way, at all. Still they profess it, and still they have thoughts and meditations about it. Now, what is it that makes them have them? In this group, there are not a few that have their thoughts, and make their profession, just for fear of the lash of their conscience. When any thing occurs to arouse conscience, these people are generally very serious, and are then the most inclined to talk on religious matters. They are sure to come out on a fast-day to church, although a small matter will sometimes keep them at home on the Sabbath. A fit of sharp sickness or a death in the family makes them very zealous, and if their minister be not promptly at the sick-bed side, although he may scarcely have heard of the matter, they think him recreant to the spiritual concerns of his flock. If any terrible public judgment is inflicted, such as the cholera, their thoughts are presently about the Lord's way. But on all ordinary occasions when nothing comes to awake the conscience they feel very easy, are much at rest about spiritual interests; were you present on a Sabbath's evening, you would be tempted to think sometimes that they had got all of it they cared about when the cattle are properly attended to and family worship is gone through in form. And on Monday morning all is activity and hurry and the whole soul is in their business. Their meat and their drink, their element and very life is their business,—no weariness, nor yawning here. Time is now as short as it was long yesterday, the evening is upon them ere ever they are aware; they are not half satisfied with the quantum of business finished; worship is hurried by and they retire full of determination to make more of to-morrow. All this time the spiritual interests of their offspring, if they have any,—the superlative importance of Reformation principles is—"not happened to be thought of,"—"to visit the sick they really have not time, but their minister and elders ought to attend to that," as to widows and fatherless children in their afflictions, to visit which, God has in all ages made a touchstone, and as to "search out the cause which they know not," it never crosses their thoughts. No relish for private christian conference and prayer. No relish for close, frequent, deep, scriptural self-examination is to be found with them. The example of these people is murdering the rising generation, and making baptised infidels by thousands, and there seems to be no way to arrest them in their course. The word of doctrine cannot penetrate through the shield of their sound profession and regular form of duties, neither can the discipline get hold of their case, because their sin and error is in their heart.

ART. II. *The Vision of the two Olive Trees.*

Zechariah iv. 2, 3, 11—14.

While the work of rebuilding the temple was in progress, it met with various obstructions. "When the adversaries of Judah and Benjamin

heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel and to the chief of the fathers, and said unto them, Let us build with you, for we seek your God, as ye do." This is one of the most cunning devices of the enemy, to make great professions of zeal and of unity with the friends of truth. Come, say they, we are all one, and we will build with you. They come in the clothing of the sheep, that they may the more readily rend and destroy; they espouse the same confession of faith, that they may the more readily subvert it. We hear many similar professions and proposals in the present day, but unhappily we see little of the prudence and zeal which moved the fathers and princes of Israel to reject them, and little of that holy indignation which moved our Saviour to rebuke the proffered testimony and aid of Satan. In consequence of this repulse, the adversaries of Israel soon displayed their real character; and the same persons who had professed such a zeal for the God of Israel and his temple, used their utmost efforts to prevent the temple's being rebuilt. They wrote to Ahasuerus, and afterwards to Artaxerxes, representing Jerusalem as the rebellious and bad city, and that the rebuilding of it would be to the damage of the king. Influenced by these representations, Artaxerxes gave commandment that the work should cease, and the adversaries went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. These obstructions to the building of the temple, and especially this decree of Artaxerxes, constituted that great mountain which could not be removed by might or power, but would be taken away by the spirit of the Lord. This was accomplished in the second year of Darius, when the work was again allowed to advance; and the mountain was not only removed, but made a plain, when those who had sought to hinder the work were made to contribute to the aid of the Jews, in money, in offerings, in wine and in oil. (Ezra iv., v. and vi. chapters.)

Under the difficulties and delays experienced in this work, it is reasonable to suppose that many were ready to despond. There were deep laid plots, open and violent opposition of enemies, and contempt among the careless and profane, who "despised the day of small things." Zerubbabel himself appears to have been discouraged, and it was to animate him and the friends of the work, that Zechariah was favored with the vision recorded in the 4th chapter of his prophecy. He saw "a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which were upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side of it." (Zech. iv. 2, 3.) An explanation of the general intention of the vision is given in the 6th and 7th verses of the chapter, in answer to the prophet's question, "What are these, my Lord?" that is, what do they represent or signify. The angel answered him, saying, "This is the word of the Lord unto Zerubbabel;" in other words, this vision speaks to him the following language: "Not by might nor by power, but by my spirit, saith the Lord of hosts: Who art thou, O, great mountain? before Zerubbabel, thou shalt become a plain;* and he shall bring forth the head stone thereof with shoutings, crying, Grace, grace unto it."

In order to understand this vision correctly, it is necessary to consider the subject illustrated by it, and the great design of the illustration. We may then be prepared to trace the analogy between the different parts of the vision and the doctrines taught by it. Although there was an immediate design to encourage the Jews in the building of the temple, the

* More emphatically, without the words supplied, the ease and suddenness of the work, as well as its greatness, will appear better by simply reading, Who art thou, O, great mountain? before Zerubbabel, a plain.

encouragement extends far beyond this, as will appear by a very slight examination of the words of the prophet to Zerubbabel: "Not by might, nor by power," &c. The literal or typical temple was not built where a great mountain had been removed or levelled to a plain, but upon the top of Mount Moriah. Nor was it such a special work of the spirit, to raise this building without the might or power of human agency, as the words intimate. It is evident that the temple intended is the same of which the prophet speaks, chap. vi. 12, 13, "Behold the man whose name is The Branch;—he shall build the temple of the Lord." The temple is often spoken of as the type not only of our Lord's human nature, but also of his mystical body, the church. And in this place assurance is given that the Lord would by his spirit carry on the work of building this his temple or church, till the head stone, or last elect person should be brought in, and laid as a living stone upon this spiritual building. This general assurance comprehended under it that particular encouragement which the builders needed in their work. They might reason thus: if God will take such care of that which is signified by the temple, he will not suffer us to be defeated in raising up the sign or type of what he is to fulfil. Indeed there is no reason to think that the believing Jews lived *in* their types; that they regarded Canaan, the temple and other shadows, except for what was signified by them. The concern of the builders of the temple was not about the temple itself, but the cause of God connected with it; so that in assuring them that God would not suffer his cause to fail, they had that encouragement which their faith chiefly needed.

The church, then, being the subject of the vision, it appears evident that the main design of it is to manifest these two things: First, that the gathering in and building up of believers is not the work of human agency, but of the spirit of the Lord. Paul may plant, and Apollos water, but God giveth the increase. He sets aside all the might and power of man, and employs the demonstration and power of the spirit. Secondly, as human agency cannot accomplish this work, so neither can it defeat it. The mountains of opposition shall be made to flow down and become a plain.

Having premised these things, we may now proceed with greater certainty to trace the analogy between the parts of the vision and the doctrines taught. We have indeed a general interpretation of the vision in the words already cited, verses 6th and 7th. But to be more particular.

1. The oil in the vision appears evidently to represent the spirit. This may be regarded as the interpretation given of it by the angel, when he says, "Not by might nor by power, but by my spirit, saith the Lord." The spirit is frequently compared to oil; Christ was anointed with him for his work on earth, and in his exaltation he is anointed with this oil of joy above his fellows: believers also have this unction from the Holy One. As oil heals, invigorates, makes the face to shine, gives light when enflamed, and enlightens the eyes to see, so it suitably represents the gentle yet powerful influence of the spirit, in performing similar works upon the soul. In this instance, it is important to notice the manner in which the spirit is communicated. This is the main thing in the vision, and the main thing for understanding all the other parts of it. The candlestick and the seven lamps were furnished with oil without any human agency. They received a sufficient and never failing supply from the two olive trees; and this was designed to illustrate the work of the spirit in building up the church. He is also given in a supernatural and mysterious way, and not by any might or power of man. There is also a sufficient and never failing supply of him, constantly poured forth from on high.

2. The candlestick, with its seven lamps, in the vision, corresponds to the temple in the interpretation, and denotes here, as in the book of Revelation, the church or churches which, receiving the spirit of grace, make their light to shine before men. These lamps receive a constant supply of the spirit, and so never cease to hold forth the word of life, and testify for the truth. As the lamps seen in the vision had neither light nor oil in themselves, but received all from the olive trees, so believers have no light or grace in themselves, but receive all from the Lord. There being but one candlestick, as there was but one temple, may be designed to teach the unity of the church. The number seven is called the number of perfection; and there being seven lamps upon the candlestick, may denote the fullness and perfection of the church. The temple would not lack any of the stones necessary to its completion. The extremes are often used to denote all the means. The laying the foundation and bringing forth the head stone, denotes the same as laying on the building every stone necessary to its perfection. Christ will have the full number of his lamps; he will have his temple finished, his house filled, his body perfect; he will lose none that are given to him. The candlestick being all of gold, and the oil itself golden, that is, pure and clear as gold, and perhaps also golden colored, may signify the excellence and durability of the church, and of the gifts of the spirit.

3. The seven pipes by which the oil was conveyed to the lamps, appear to denote the means of grace, such as ministers of the gospel, the word, sacraments, prayer, and all those ordinances through which God is pleased to communicate his spirit.

4. The bowl upon the top of the candlestick may be designed to teach us that we can only receive the spirit by measure; while he is in the fountain, as the oil of these olive trees, without measure.

5. The main difficulty in the vision is in respect to the two olive trees, and the two branches which, through the two golden pipes, emptied the golden oil out of themselves. About these the prophet was perplexed. The other parts of the vision corresponded to things familiar to his mind, as constituting a part of the furniture of the temple; but this was something new, and he professed his inability to comprehend it. In answer to his question respecting the meaning of these olive branches, the angel tells him that "These are the two anointed ones (in the Hebrew, sons of oil,) which stand by the Lord of the whole earth." But however satisfactory this answer might have been to the prophet, it has been very perplexing to most of his commentators. Jerome mentions that some in his day supposed the anointed ones to be Enoch and Elijah; and Tertullian supposes them to have been Moses and Elijah. The Papists have seized upon this opinion with great avidity, finding in it a convenient proof of other intercessors besides Christ, standing by, or before the Lord of the whole earth. An opinion like this, originating in mere fancy, it would sometimes be as difficult to disprove as establish; and it is a happy thing that, as the proof is impossible, so disproving is unnecessary. Cyril, among the fathers, and Gussetius, in his Hebrew comment, suppose the two olive trees to represent the two great branches of the church, the Jewish and the Gentile. The chief argument in favor of this view is taken from Rom. xi. 17, where the church of the Jews is compared to an olive tree, into which the Gentiles were grafted. Cocceius supposes the two great classes of inspired teachers, the prophets and apostles, to be meant here, and also by the two witnesses, Rev. xi. 3; Cremer, in his "*Canticum Mariæ Virginis*," supposes them to be the prophets Haggai and Zechariah. If the candlestick and lamps denote the church, as has been stated, this must set aside each of these interpretations; for it would be inconsistent to suppose the church, or the church and a princi-

pal part of her, represented in two distinct parts of the vision. Origen supposed the two olive trees to denote the Son and Holy Spirit, and his view is quoted with approbation by some modern commentators; but, though the Son is called the anointed of the Lord, it would appear highly improper to speak of the Spirit, from whom all anointing is received, as himself an anointed one, or son of oil. Some have supposed the two dispensations of the covenant, the law and gospel, to be intended. The opinion, however, which has had the most advocates, is, that the two olive trees refer to Zerubbabel, the prince, and Joshua, the high priest, as representing civil magistrates and ministers of the gospel, by whom, as instruments, the Lord carries on the work of building up and protecting the church. This opinion is advocated by Munster, Vatablus, Drusius, Grotius, Mark, Burkius, and other celebrated critics. Calvin speaks of it as the opinion of some, but rejects it as altogether indefensible.* There are indeed some very serious objections to this view of the vision. It does not correspond with the design of it, which is to show that the work of building up the church depends not on human agency, but on the operations of the spirit. It could not impress this truth on the mind to direct the attention to magistrates and ministers, as God's ordinances for gathering in and building up sinners in Christ. The ground of discouragement was not the lack of such officers, for the church had them, but it was their weakness, compared with the work before them; and we may therefore reasonably look for an encouragement beyond the mere fact of there being such officers in the church. If believers, giving way to their fears, should say, What if prophets should cease from among us, and the sceptre depart! What if those that teach us cause us to err, and those that rule over us oppress us! The vision, if not directing us beyond these frail supports of the church, would quite fail to meet such discouraging suggestions. It stands still more in the way of this interpretation, that these olive branches are said "to empty the oil out of themselves." They are not, as the pipes, mere conductors or means of imparting this oil, but they have it in themselves; they have it in immeasurable fullness, and they give it out of themselves, as the original fountains of it. Now, independent of the question whether magistrates have any thing to do, by virtue of their office, in imparting the spirit, how could it be said of any men that they gave the spirit out of themselves, or that they were as these olive trees, having this oil in them naturally and immeasurably, for the supply of the churches?

The difficulties attending these interpretations, have suggested to me another, in some measure singular. I say in some measure singular, for something similar to it occurs in the annotations of Junius and Tremellius, in Calvin and in Diodati. None of them expressly states that the olive branches denote Christ; but their remarks agree well with this opinion. In Junius and Tremellius it is said, "These two trees denote the various gifts of the spirit coming perpetually to the church through Christ. Hence, also, the interpretation of the second question (respecting the olive-branches,) is easily discovered. The two olive-berries (as the word is translated by them) and the two pipes signify the abundant supply of the spirit, and that it flows perpetually, as from conduit pipes into the church, after its own manner, from the fullness of Christ." Calvin understands this part of the vision as denoting that fullness of grace which is with God, and supposes that there being *two* sons of oil, is to show us that he is not sparing, but will give that grace which will be sufficient for the saving of his church. He adds, "*Duo sunt filii olei, hoc est, duo sunt continui defluxus apud ipsum.*" "There are two sons of

* Illud nullo modo convenit." Calvinus in Duodecim Prophetas minores.

oil, that is, there are two continual streams with him." As Calvin interprets this part of the vision to mean in general the fullness of grace, it would naturally lead us to regard Christ, in whom this fullness dwells, as the person represented by the olive-branches. Diodati thinks Zerubbabel and Joshua are meant, yet not so properly as ministers, in which character they have "but a small measure of gifts, and neither property nor power to administer any thing but the external means of the influence of Christ's mystical, universal and effectual conduct of his church." He therefore regards the two olive branches as denoting these "two sacred persons, by reason of the holy unction, to be God's ministers and figures of Christ."

In confirmation of the opinion that Christ is represented by the two olive branches, the following things are suggested. There is a three-fold correspondence between the vision, the type or temple, and the antitype or church. There is a correspondence between the lamps, the temple, and the church. There is a correspondence between the oil, the aid of God in erecting the temple, and the work of the spirit in building the church. There is a correspondence between the extraordinary manner in which the oil was supplied, the temple built, and the spirit given to the church. But Zerubbabel had a chief concern in the building of the temple, and was the type of Christ, the builder of the church; and it is not to be supposed that there is nothing in the vision corresponding to him and Christ, whom he typified; and if any thing, what can it consistently be but the olive branches? The truth and the propriety of the vision also require this. Christ alone hath the spirit without measure, to impart to the churches. He alone answers to the description of these trees, seeing "of his fullness have all we received, and grace for grace." He is also by eminence the anointed of the Lord, having received the spirit without measure. He stands by the Lord of the whole earth, having always been the intercessor of his church; and now, in these latter times, receiving the uttermost parts of the earth for his possession, his intercession is co-extensive with this grant. He is also frequently compared to a plant or branch; and in this prophecy, a little before the vision, he is called "the Branch." And again, chap. vi. 12, apparently with reference to this vision, he is called the Branch who builds the temple of the Lord. Would it not be strange, if, between these accounts of Christ as the Branch, and the Branch who builds the temple of the Lord, we should meet with a vision directing to other branches as the builders of it?

The chief objections anticipated against this view, are the number of the branches in the vision, and the account of the two witnesses, Rev. xi. 4. In respect to the first of these, it may be observed, that there is not in the vision a clear distinction between the olive trees and the olive branches. There is but one answer given by the angel to the two questions of the prophet respecting them, and the explanation therefore must be considered as applying to both. May we not, then, suppose the two olive trees to be two branches, springing from one root, between which this candlestick was placed? This, however, is not material. Fullness and sufficiency are sometimes represented by number. The seven eyes and seven spirits of the Lord are examples of this kind. An example quite appropriate to the passage under consideration, occurs in Rev. xxii. 2; where Christ is represented as the tree of life, in the midst of the street of the city, and on either side of the river. Though but one in his person, he is represented as many, to denote his universal presence and fullness as our Mediator. There may be a respect in this representation to his two chief offices of priest and king, as typified by the priests and kings under the law. It is especially from these two offices that we re-

ceive the spirit. As a priest he hath satisfied for us, and removed all difficulties out of the way; and as a king he receives all power and authority to give good gifts, and especially this best of gifts, the Holy Spirit. There may also be a respect to the two dispensations of the covenant. These may be intended by the two golden pipes communicating from the branches to the bowl. Christ was an olive branch, communicating the spirit under the former dispensation, and he is an olive branch for the same purpose under the latter. As to the passage in Rev. xi. 4, where the two witnesses are said to be the two olive trees, it is to be observed, that they are also said to be "the two candlesticks standing before the God of the earth;" so that, though something of the language of the prophet is employed, it does not appear to be as an interpretation. There are two candlesticks instead of one, and both the olive trees and candlesticks are made emblems of the witnesses. Besides, it is no unusual thing to give to the church the names of Christ, and to apply to her passages originally referring to him, and to him passages originally referring to her. Many of the types must be understood both of Christ and his members; and it will be offering no violence to the scriptures to suppose the same of this vision.

T. B.

ART. II. *What Christ did not Purchase.*

(Continued from page 300.)

But again; the bestowment of all spiritual blessings seems to be placed on a very different footing from that of purchase. First, as already hinted, they are all the *gift of the Father*. "The gift of God is eternal life, through Jesus Christ our Lord." (Rom. vi. 23.) "He that spared not his own son, but delivered him up for us all, how shall he not with him also *freely give us all things*." (Rom. viii. 32.) "Give us this day our daily bread." (Math. vi. 11.) "By grace are ye saved, through faith, and not of yourselves; it is the *gift of God*." (Eph. ii. 8.) Even justification itself, in respect of us, and in respect to the application of it by the Spirit from time to time, for removing a sense of sin committed, is called a free gift. "Being justified freely by his grace, through the redemption that is in Jesus Christ." (Rom. iii. 24.)

Second, these gifts are given to us *because* we are one with Christ, and therefore his own children. "He hath blessed us with all spiritual and heavenly blessings *in Christ*." (Eph. i. 3.) That is, considered as legally one with him, and represented in him; "chosen in him before the world began;" given to him of the Father, and in time vitally united to him by the Holy Spirit. In the text above, it is "*with him* he freely gives all things." "If ye be *Christ's*, then are ye Abraham's seed, and heirs according to the promise." (Gal. iii. 29.) "And *because ye are sons*, God hath sent forth the spirit of his Son into your hearts." (Ch. iv. 6.) "And if *children*, then heirs of God, and *joint heirs with Christ*." (Rom. viii. 17.)

"For all things are yours, whether Paul or Apollos or Cephas, or the world, or life or death, or things present, or things to come; *all are yours, and ye are Christ's*, and Christ is God's." (1 Cor. iii. 22, 23.) Agreeably to this title of heirs, the blessings conferred on believers, whether on earth or in heaven, are called their *inheritance*, as in the following text: "And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an in-

heritance among all them that are sanctified." (Acts xx. 33.) They are so termed by Christ, to Paul, chap. xxvi. 18: "To open the blind eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and *inheritance* among them that are sanctified by faith that is in me." "If the *inheritance* be of the law, then it is no more of promise, but God gave it (the inheritance) to Abraham, by promise." (Gal. iii. 18.) "In whom also we have obtained an *inheritance*." (Eph. i. 11.) "Which is the earnest of our *inheritance*;" (ver. 18.) "Which hath made us meet to be partakers of the *inheritance of the saints* in light." (Col. i. 12.) "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an *inheritance* incorruptible, undefiled, and that fadeth not away, reserved in heaven for you." (1 Pet. i. 3, 4.)

"Come ye blessed of my Father, *inherit* the kingdom prepared for you from the foundation of the world." (Math. xxv. 33.) Now it seems exceedingly incongruous to speak of holding of the same person both by the right of inheritance and the right of purchase. Suppose an earthly father would say to his child, You are my heir, and I leave you the whole inheritance; but still you must pay the full value for it: or reverse it, and suppose that the child has first paid the full price; then the father says, I appoint it all to you as an inheritance,—could the child consider it as any thing but a mock? Now I think the cases are sufficiently parallel to bear the inference that, since God has given it to his children by inheritance, it is not purchased. It will make nothing for the disputed phraseology to say, that it may be inheritance to us, and yet by purchase to Christ, because in this matter Christ and we are one. We come to be *heirs* by being one with Christ, and that makes us to be heirs, because *he is an heir*, "*appointed heir of all things*." (Heb. i. 2.) Being one with him in law, we have a community of interests, rights and privileges; and as he is an heir, we are all "*joint heirs with him*." Hence it is clear that it is not, and cannot be inheritance to us and purchase to him, but is inheritance to us, as these texts do prove; and it is *because* it is so to him *first*. Sufficient has now been said to warrant the conclusion that Christ did not with his blood purchase spiritual blessings.

But while this is denied, still they have a certain *connection with the purchase*, which I shall now briefly state. God did first, "according to the good pleasure of his will," in the most absolutely free manner, design and appoint all the spiritual and heavenly blessings to the elect, which they will in time or eternity receive and enjoy. But Divine Justice, having claims on them to the amount of a perfect obedience to the precept, and a penalty for breaking the covenant, of which they themselves were not able to advance a farthing, stood in the way, and prevented the communication of these spiritual blessings to them. But the Most High and Holy One could not magnify one perfection of his nature at the expense of another: wherefore, a council was held before all worlds, and it was determined that the claims of Divine Justice shall be satisfied first, and then sovereign Love and Mercy shall without farther hindrance come forward and bestow freely on these wretched sinners, the elect, what seemed good to them. "Mercy and Truth met together; Righteousness and Peace have kissed each other;" and all things were concluded on, "ordered and sure," in this all-comprehensive plan. The Eternal Son came forward and engaged to put himself in the place of these elect, and at the appointed time to meet Divine Justice and pay down a perfect and complete satisfaction to all his claims against them: whereon, the Father engaged to put into *his* hand all that sovereign Love and Mercy had resolved to confer on them, life, grace, gifts and glory, together with

all other things subserving or otherwise appertaining to their actual communication in time, and appointed him his servant to dispense the same; and for this end, gave him all authority and power, both in heaven and earth. Further, the Holy Ghost freely engaged to be sent by the Father and the Son, effectually to communicate to them these blessings, and to employ, as the means, the whole doctrine of Christ, of his appointment, his person, natures, offices, life, sufferings, death, resurrection and glory. Many texts might be brought forward to support this view. Take the following: "We are bound to give thanks always to God, for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." (2 Thess. ii. 13.) "According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." (Eph. i. 4, 5.) "I, the Lord, have called thee in righteousness, and will hold thy hand, and will keep thee and give thee for a covenant to the people, for a light to the Gentiles," &c. "Behold my servant whom I have chosen, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." (Isa. xlii. 1, 6, 7.) "The Lord hath laid upon him the iniquities of us all; he was wounded for our transgressions, and bruised for our iniquities," &c. (Chap. liii. 5, 6.) "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach glad tidings to the meek," &c. (Chap. lxi. 1.) "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." (John xvii. 2.) "And for this cause is he the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance." (Heb. ix. 5.) "All power is given unto me, in heaven and earth: go ye, therefore, and teach all nations, baptising them in the name of the Father, of the Son, and of the Holy Ghost." (Matt. xxv. 16, 19.) "Him hath God exalted a Prince and a Saviour, for to give repentance to Israel, and remission of sins." (Acts iii. 31.) "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak." (John xvi. 13.) Other texts might be added, but these are sufficient to support the view which I have given. And now it is evident, although the shedding of Christ's blood and his perfect obedience were the condition of the covenant of grace, and absolutely necessary in order to the actual communication of spiritual blessings, yet they were not the price of them. Surely it were an unwarrantable use of language to make *condition* and *price* mean the same thing in this case. If some generous individual should say to another, in the Southern States, "If you will go and purchase the freedom of these poor slaves, I will make a present of the large estate to you and to them;" who would ever think that the redemption price of the slaves was also the purchase money of the estate, because their redemption was the condition of having it as a gift?

Christ did not purchase spiritual blessings, neither did he purchase *temporal blessings*. Much that has been said already might be applied to show the truth of this last assertion. There is no text that either expressly or by imputation teaches that he did. I have already shown that he holds all things by a title incompatible with that of purchase. That Christ Jesus has an universal right and title to all things in creation, is certain, and that in respect of all the creatures this right is absolute, is so certain. "Thou madest him to have dominion over the work of

thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and beasts of the field, fowls of the air, and fish of the sea, and whatsoever passeth through the paths of the seas." (Ps. viii. 6, 7, 8.) "All power is given unto me, in heaven and earth." (Math. xxviii. 18.) "All things are delivered unto me of my Father." (Chap. xi. 27.) "As thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him." (John xvii. 2.) "And hast set him at his own right hand in heavenly places, far above all principalities and power, and might and dominion, and every name that is named, not only in this world but in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the church." (Eph. i. 20, 21, 22.) "The earth is the Lord's, and the fullness thereof." (Ps. xxiv. .1) He is "Prince of the kings of the earth." (Rev. i. 5.) These texts, and others that might be quoted, show the extent and the absoluteness of his dominion over creation.

Now the question is, *by what right or title does he have it?* *Sundry* texts do assert that it is *given* to him, as *heir* of all things. It is given into his hand, as a part of the ways and means planned in the covenant; for all things shall in their proper season and manner, *and according* to the sovereign appointment of the Father, subserve the purposes of love and mercy; or, in the words of the text, "work together for good." &c. And, as the Father's servant, he is entrusted with the direction and overruling of them, in the way of common Providence, to this end. This is the most natural and obvious sense of John xvii. 2, and Eph. i. 22.

In Hebrews i. 2, it is expressly said, that he "*is appointed heir of all things:*" that is, as Mediator he is so; because, as the Eternal Son of God, he is incapable of such an appointment, seeing all things were his already by creation and sustentation: and by *all things* here, is to be understood all the creation, the church only excepted. The same things are implied in Ps. ii. 8: "Ask of me, and I shall give thee the heathen for *thine inheritance*, and the uttermost ends of the earth for thy possession." "*Ask of me, and I shall give thee.*" This language does not comport at all with a *purchased* right to them.

That it is not the church that is meant here as the gift, is clear from the next words: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Now if he holds all things by the right of an heir, or by the will and appointment of the Father, I have shown above that he cannot hold them by the right of purchase too. It is said, "all things are yours;" and the reason assigned is, "Ye are Christ's;" Christ and you are legally one. Here it is implied that all things are Christ's, and why? because he purchased them? No; a reason very different is given: "Christ is God's." He is appointed heir; appointed Lord over all things, to manage them for the ends and purposes to which they are ordained in the new covenant, viz. "to work together for good to them who love God, and are the called, according to his purpose." In this work, he acts as the Father's servant, accomplishing the designs of his love to his elected and adopted sons; and agreeably to this, Christ himself teaches us, at some length, that the minutest distribution of temporal things is the free will and gracious deed of the Father to his own children. "Wherefore, if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, what shall ye eat? or what shall ye drink? or wherewithal shall ye be clothed? for your heavenly *Father* knoweth that ye have need of all these things." "Our Father which art in heaven, *give* us this day our daily bread." (Math. vi. 11, 30, 31, 32.) To the same purpose is that

text already quoted: He that spared not his own Son, but gave him up for us all; how shall he not *with him freely give us all things?* *All things* here does not mean only temporal things, but certainly they are not excluded; for all things are included which God as a Father gives to those who are in Christ; all which, he *gives with him*. Here, then, we have the concurring testimony of sundry texts, that temporals are to the believer the free gift of God the Father, dispensed to them by Christ, as their own king and elder brother. But it is to *them only* that he dispenses in this character. To the wicked, he dispenses as God the things of this life, and with a very different design. They are criminals, under sentence of death, and all they have and all they receive is cursed; cursed in their basket and store. And consequently they receive them by virtue of the covenant of works under which they are, and that they, "endured with much long suffering, may, as vessels of wrath, be fitted for destruction." That covenant requires and demands that all who sinned in Adam and fell with him in his first transgression, should receive and suffer the sentence, unless they be found in Christ. But before they can suffer it, they must come into being; must be born into the world, and the world must of course continue, and the earth to bring forth food for man and beast; and also seed time and harvest, summer and winter, and men must eat and drink, and marry and be given in marriage, unless we have recourse to a miraculous propagation of the species, which we have no authority to do. Neither would it comport with the wisdom of God to do that by a miracle, which can be done by the ordinary means. Moreover, the very language of the curse supposes that the ordinary way is to be continued: "Unto the woman he said, I will greatly multiply thy sorrow, and *thy conception; in sorrow thou shalt bring forth children.*" (Gen. iii. 16.)

It remains that I offer a remark or two respecting the connection which temporal things have with the spiritual interests of the believer, on account of which they are called *blessings*. They are not in themselves necessarily and immediately either blessings or curses, or any thing more to man than they are to the brute; but *relatively* they may be the one or the other to different persons, or to the same person at different times. When our relation to God is that of criminals, under sentence of eternal death, and the purpose of sovereign Mercy doth not interpose to arrest it, then every thing which we receive of that nature is made to subserve the ends of law and justice. They are, it is true, the long suffering patience and munificence of God, but they are also at the same time the means of fitting the wicked for destruction. They are like the fattening of the ox for the slaughter. They inflame the lusts of the flesh, harden the heart, and draw off the whole soul from God and eternal things. "Their table becomes a snare before them." Welfare and prosperity is a trap to take them; a slippery place on which they are set, from whence they may be cast down suddenly to destruction. And so, in this relation, food, raiment, health, success in business, popularity—all, all is cursed together. "The getting of treasures by a lying tongue is a vanity tossed to and fro of prosperity of fools shall destroy them." (Prov. i. 32.) "The them that seek death; the robbery of the wicked shall destroy them." (Ch. xxi. 6, 7.) "Cursed shalt thou be in the city, and cursed shalt thou be in the field; cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep; cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out: the Lord shall send upon thee cursing, vexation and rebuke, in all that thou settest thy hand unto for to do it." (Deut. xxviii. 16—20.) All that they have is given with an expression of anger; "God is angry with the wicked every day."

But, on the other hand, when we are the children of God by adoption,

all things that he gives, he gives as a *Father*; he gives in *love* and *compassion*, and both the thing given and the time when, and the manner and the measure and the continuance of it, and all other circumstances respecting it, are so ordered by infinite wisdom, that they subserve the *designs* of this love. Now the thing itself may be of little worth; a piece of flesh in the mouth of a raven; a little water from the brook Cherith; but the *design* of the giver in it is a blessing indeed—great, unspeakable, eternal. And this same design of the Father's eternal love is in *every thing* which he gives, yea, and in his denials and withholdings too; for, "*All things shall work together for good to them that love God, and are the called according to his purpose.*"

"Every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer." (1 Tim. iv. 4.) By means thereof, health is promoted and life is continued, by which we are enabled to wait upon God in all the duties and ordinances of his appointment; ministers to preach, and people to hear, and one christian to meet and converse with another about eternal things; and by means of these things, the love of God is shed abroad in the heart. Before that the missionary can go forth and preach the gospel to every creature, and "teach them all things whatsoever Christ has commanded," there must be a concurrence of many things, temporal in their nature, to give him the opportunity. He must be fed; he must be clothed; he must have the labor of the road maker; the strength of horses, the skill of the ship builder, the force of the winds and the use of the sea, the art of navigation, the art of printing, and a contribution from the industry of thousands, to enable him to meet the current expense of his undertaking. All these things work together, that sinners may hear the word of God, and that faith may come by the hearing, and that the love of God in the gift of Jesus Christ may come by faith into the soul, putting it in possession of everlasting life. The food and raiment of the child of God enables him to "labor, working with his hands," and this again enables him "to give to him that needeth," and "he that giveth to the poor shall have no lack;" for "He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again." (Prov. xxviii. 27, and 14, 17.) "I was hungry, and ye gave me meat; thirsty, and ye gave me drink; naked, and ye clothed me: for as much as ye did unto these, my brethren, ye did it unto me." These words will fill the heart with the love of a three-one God to all eternity. Again, by the same means he is enabled "to do good, and to communicate, and with such sacrifices God is well pleased." (Heb. xiii. 16.) And, beyond all controversy, it is a blessing to be enabled to do that with which he is pleased.

By means of temporal things, the righteous man is enabled from time to time to instruct his children in the fear of God; and through his instruction, the grace of God is communicated to them, and they are made "heirs of God." What a blessing! the heart of a parent cannot wish for more. By means of temporal things, (though not always by the possession of them,) he is chastened, he is humbled, he is weaned from sin, crucified to all that is in this world, and thereby fitted more for the everlasting enjoyment of God in heaven. In these ways, and many others, does the love of God, by means of temporal things, accomplish its ends on his own children. Nothing, therefore, can be more becoming in us than to "receive them with thanksgiving," and to seek, by faith in the word of God and prayer, that our portion of such things may subserve these ends to us and others. And when they do so, they are blessings indeed; and "the little that a just man has, is more and better far than, is the wealth of many such as lewd and wicked are." (Ps. xxxvii. 16.)

EGO.

ART. III. *Saul and the Witch of Endor, or the Danger of False Worship.*

(Concluded from page 296.)

This history teaches us the folly and the danger of worshipping the Lord in "any way not appointed in his word." God has promised to give his blessing and an answer of peace to the soul that hears his voice, and observes his statutes. "Thou meetest those that remember thee in thy ways." (Isa. lxiv. 5.) But he will not meet in mercy those who profess to "remember," and worship him in ways not of his appointment, but of their own devising. It is by "every word that proceedeth out of the mouth of the Lord," that the soul shall live. By the "waters that issue out of the sanctuary" alone, can the weary soul be really refreshed; and the "trees of righteousness, the planting of the Lord," made fruitful and flourishing in the courts of our God. It is the "fruit" of the tree of life alone, that can be "for meat" to the hungry and dying soul; it is the "leaf thereof" alone, that can be of *any use* "for medicine" to heal its deadly diseases. It is true, there are many who, like Saul, hate God's institutions, and "cast his words behind them," while the words and pollutions of men, like unclean beasts, are willingly suffered to enter the ark of God's house. There are many who refuse to be ruled by God's "words;" and yet with delight give "their mouth to evil;" who change that which should be their glory for that "which doth not profit." "Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord, for my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." What folly, to leave the fountain of life for a "troubled fountain and a corrupt spring;" to lead the thirsty and dying soul from the living waters; to find, in a "broken cistern," only the bitterness of disappointment and death! What madness, to add to the worship of God the inventions of men! to attempt to *sweeten* the water of life with the poison of hell! Besides, to add to or alter the way of worship appointed by God, is to strip him of his sovereignty, and act as though we deemed him not sufficient, without our aid, to prescribe laws for the guidance and government of his church. It is an attempt to break down the pillars of Jehovah's throne; nay, a bold usurpation of the throne and prerogatives of the Eternal. Not only is every action of our lives to be guided by "the law and the testimony," but every opinion which we hold, and every act of worship which we render to Jehovah, is to be regulated and prescribed by this unerring standard. And the meaning of this revelation of God's will is so plain and intelligible, that he who runs may read. We need not resort to the inventions of man for ways to worship the Lord. We need not go to the chair of a Pharisee, surrounded with his inventions and traditions; nor, like Saul, creep to the den of a witch, to learn the will of our God and our Judge. "It is not in heaven that thou shouldst say, Who shall go up for us to heaven and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it?" No; the word is very nigh unto thee; that word is a perfect rule, and there the way in which believers must worship, is plainly pointed out by the finger of the Eternal. And remember, though we may not be able to put the hand, in every instance, on a place which forbids every kind of false worship, as we can do in the case of Saul resorting to a witch, yet *every thing* God has not commanded; every tittle in divine worship which he has not expressly instituted, *he has forbidden*. This is strikingly exemplified and *proved*, by the terrible death of the unhappy sons of Aaron,

Nadab and Abihu. The idolatry, delusions and sorceries of heathenism, which abounded among the nations around the land of Judea, and with which Israel often polluted themselves, though more gross, and in our eye more revolting, yet were not more loathsome in God's sight, nor even so dangerous to souls, as that flood of error and false doctrine which is now swelling so high in this and other lands, threatening to sweep away the very landmarks of truth and holiness from the earth. Idolatry does not consist merely in falling down before a block of wood or stone; in worshipping the stock of a tree, or bowing before a graven image; going to the den of a witch, or burning sacrifices and offering up victims to demons. When we read the history of the Israelites of old; when we see them mingling together the worship of God and the worship of devils, serving the Lord and their own gods too, and approaching the mercy seat with a "divided heart;" when we read of them doing all this, with the "word nigh unto them," and the judgments of God before their eyes, and his tremendous threatenings against such idolatry sounding in their ears, we stand astonished at such horrible hard-heartedness, stupidity and guilt. And yet, alas! how many churches and professors now are as guilty, nay, more guilty than they, as our light is brighter, and our privileges greater! We may not, like Israel, worship the Lord through the golden calves, yet if we worship in a way or through a medium he has not appointed, we are idolaters. God regards not the particular *form* of an idol. It may be through something in the shape of the golden calves that men pretend to worship him; or it may be a picture of the Virgin Mary; or it may be in the form of a modern hymn book: the mere shape or appearance is nothing. If it is not appointed by God; if it does not bear the seal of heaven upon it, *it is an idol*, and to worship or inquire, to pray or praise, *through that*, as really stamps us idolaters in the sight of a holy and jealous God, as though, like backsliding Israel, we were bowing down before the calves of Bethel and Dan. We may not, like Saul, go to the house of a witch; we may not, like Israel, "seek Bethel, nor enter into Gilgal," yet the Papist who creeps to his confessional and crosses himself, and tells his beads, and thus thinks to receive pardon, and thus pretends to worship God; the Protestant who goes to the "anxious seat and anxious room," and thinks that by going there he is sure of salvation; the assembly whose worship, like that of the priests of Baal, is a compound of noise, disorder and blasphemy—of jumping, shouting and tumultuous irreverence,* when approaching the throne of the God of terrible majesty; all such are as really idolaters as Saul and the children of Israel, because none of these ways of worship have been appointed by God; no such practices have ever been sanctioned by Christ or his apostles, and by none of them will he answer, any more than when inquired of in the abode of a witch. Let no one say, that in condemning these and similar unauthorised measures, which the time would fail to mention and expose, and which would make the system of faith and worship prescribed in the Bible, like the popish system, a religion addressed entirely to the bodily senses; let no one say that in opposing these, we oppose the work of God, or compare the anxiety of a soul for salvation to the anxiety of Saul to have the veil of futurity removed, or that merely going to an anxious seat is like going to a witch's den. The heated and excited feelings arising from these "measures" and inventions, are no proof that they are the work of God, any more than the earnest and excited worship of the priests of Baal, on Mount Carmel, or the shouting, singing, and heated feelings of the idolatrous

* See the note at the foot of page 279 of the 10th volume of the Religious Monitor; and Dr. Ely's account of a camp meeting, in his Theological Review. See also, "Present State of the New Measures," in No. 35 of 3d volume of the Standard.

Israelites, when dancing before the molten calf, at the foot of Mount Sinai; and we are warranted, from *the Bible*, in believing and asserting that God will have nothing to do with such works, but to destroy them. Besides, it is well known that language is used by ministers, in urging people to go to their anxious rooms and anxious seats, which directly implies that if they go, they will surely be saved; if they do not go, they will be damned. Now, be it observed, that to go to these anxious seats, believing such assertions, and thinking thus to worship God and merit salvation; to go to the anxious seat, as if appointed by God—as if this *must be done*, or the soul be lost, is superstition and idolatry. God has no more appointed this way of mourning for sin and approaching his throne, than he has commanded us to go to a witch to learn his will. We must indeed mourn for sin. Would that all professors were true mourners: would that all were deeply “anxious” to be washed in the blood, and sheltered under the righteousness of Emmanuel, from the storm of wrath which is ready to sweep over a guilty world. But the real penitent, like Peter, will “go out and weep bitterly.” He will go to his closet, and on his knees, and there, alone and in secret, will wrestle with a merciful God for the blessing. There may be loud, and passionate, and public mourning and weeping, while the heart is unhumbled, and the soul destitute of godly sorrow. But the soul, when really stricken and wounded with a sense of sin, will, like the smitten deer, flee away to “bleed,” and to grieve alone. Tears may be shed in a large assembly from sympathy, and from the excitement of the natural feelings; yet I would rather see one tear, poured in secret from a contrite heart, than rivers of tears, when the excitement of a crowd has roused the natural tenderness and sensibility of the heart. When the heart of the Psalmist was smitten with a sense of his sin, and the rod of sickness and sorrow lay heavy upon him, he tells us that, like a pelican of the wilderness, a bittern of the desert, and a bird *alone* upon the house top, he mourned over his guilt, bewailed his transgressions, and mingled his drink with weeping. (Ps. cii. 6—9.) How different from this, the practice of the Pharisees! and what a terrible rebuke the Head of the church pronounces upon them and upon all who, like them, make a proud and ostentatious display of their fasting and tears; who fast and weep to be seen of men, and sound a trumpet before them when they weep, that men may look at their disfigured faces! “When ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast: they have their reward.” On such occasions, they “brought out the ark into the *street of the city*, and put burnt ashes upon it, and upon the head of the prince, and upon the head of the president of the Sanhedrim, and *every man upon his own head*;* that thus, all might have an opportunity of seeing how very humble and how very religious they were. O, how hateful and how dangerous is such a false, hypocritical and ostentatious spirit as this, which, scorning even the friends of the truth, as cold and bigotted, can say, “Stand by thyself, for I am holier than thou!”† and which can denounce, in loud and unmeasured terms, as

* See Dr. Gill on Matth. vi. 18.

† This passage, (Isa. lxxv. 5.) I may observe by the way, (the language of a people who provoked the Lord to anger, by forsaking the truth and corrupting his worship,) I have heard quoted in application to, and in reproach of the friends of the truth; because they *would not* “walk in a way not good, after their own thoughts.” “Stand by thyself,” &c. is, we say, the conceited boast of Pharisaical professors, who graved the anger of the Lord, by preferring their own inventions to his word and ordinances. They sacrificed in gardens and groves, instead of the temple of the Lord; they burnt incense upon altars of brick, altars of their own devising, instead of presenting it in the sanctuary, on the golden altar appointed by the Lord; and that, like Saul probably, they might consult the spirits of the departed, they remained among the graves, and lodged in the monuments of the dead. (Isa. lxxv. 3, 4.) And is not going in parade before a crowd, to a particular seat, something like placing the ark in the street, and putting ashes on the head, to be seen of men? And is not worshipping the Lord, in ways and by means he has never enjoined, as bad as sacrificing in gardens and groves? And is not offering praise to a holy God, through the polluted work of a worm of the dust, as bad as burning incense upon altars of brick? And is not that spirit which denounces as illiberal bigots all who firmly and conscientiously adhere to the way of worship prescribed in the Bible, and who cannot, and dare not follow such pernicious ways: is it not the same spirit which, in these idolaters of old, cried out, You have no reli-

destitute of piety and opposers of a good works, all who will not "wash their hands according to their traditions, and teach for doctrines the commandments of men:" (Mark vii. 5—7.) as if there could be any piety in honoring such inventions; as if *that* could be the work of God, which disregards his laws; or as if there could be any real piety, any real holiness of heart or life, but when conformed and agreeable to his word and institutions.

When no Dagon is brought into the temple of the Lord, and placed before the ark; when the ordinances of God are kept pure from the pollutions of men; when the people are satisfied and pleased with that mode of worship which is pleasing to a Triune God; when a church, in a day of apostacy, remains faithful to a covenant God; and when others waver and draw back, continues fearlessly to war under the banner of heaven, and against the most fearful odds to uphold the standard of truth; resolving, if she falls, to perish there,—the name of that church in heaven is, Jehovah Shammah—the Lord is there. Men may *nickname* it, but there the Lord is honored; there his authority is revered, and his laws observed. And the Lord is there; there, by the tokens of his love, to comfort her; there, by his boundless power, to protect and bless her. "The Lord thy God, in the midst of thee, is mighty." But the church or churches that walk not according to the rule of Christ's house, and who, when tried by the line and "measuring reed" of heaven, are found not to come up to the divinely appointed pattern, but to be formed after the fancies and measures of men; to be built with the "wood, the hay and the stubble" of men; to have transgressed the law of the Messiah, and changed his ordinances,—Jehovah Shammah is erased from her walls—the glory is departed. The "synagogue of Satan" is her proper title; idolatry and error, the banner of hell, is *her* standard; her doom is written, and the command to execute it will soon issue from the throne: "Go ye up upon her walls, and destroy; take away her battlements, for they are not the Lord's." (Jer. v. 10.) A church may boast of her hundreds of ministers; of their zeal and their learning; she may be full of praying and preaching and outward devotion; and yet, because in the observance of these duties, she follows the inventions of men and not the directions of the Head of the church,—all may be but like the "wind, the earthquake and the fire," but the Lord is not in them; and the "still small voice" of God, speaking in the word, may be drowned in the noise and bustle of human machinery. And, because she has cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel, her root shall be as rottenness, and her blossom shall go up as dust. (Isa. v. 24.) Countenance, then, in no way, either churches or individuals who are guilty of adding to or taking from the word and institutions of God; who would change our "temple songs" into howlings, and treat as a matter of indifference, and throw out of the church the ordinances and truths of heaven, while the forgeries of a Watts, a Hopkins, an Arminius, like the idolatrous altar of Ahaz, are welcomed to their place. I say *forgeries*, for while he who counterfeits the currency of a country may blast the worldly prospects of many, he who commits a forgery on the Bible, who preaches another gospel, and forces his counterfeits on the church, instead of the pure word; who thus poisons the bread of life, counterfeits the seal of heaven, and sells his chaff for the wheat,—is cheating

gion, no zeal; stand by thyself: I am holier than thou? And who shall say that the Spirit God, (in the verses quoted above, which are indeed a graphic description of the spirit and language of the present day,) looking down through successive ages, and beholding the flood of error which is now deluging the church; the idolatrous practices which are marring her beauty, and blasting her fairest prospects: who shall say that the Omniscient Spirit, in condemning this *ancient idolatry*, had not also in view the equally unsanctioned practices of the present day?—practices that would be deserving only of *silent* pity, were it not for the stress laid on their observance, as though necessary to salvation; their jostling out the institutions of heaven, and the erroneous doctrines with which they are almost uniformly found to be accompanied.

souls, blasting their hopes, breaking the laws of his Maker, and sinning against his own soul. It was death to enter the holy of holies in the temple of old, but at the time and in the manner prescribed by God himself.

The Bible is, in one sense, like the holy of holies; and for a guilty man, born of the dust, and soon to be turned to dust again, to force his way into the very midst of the cloud of glory, and *steal* the pure gold of the ark, and instead of the gift of heaven introduce his own worthless counterfeits,—it is a sin devils would tremble to commit; a sin which, if an angel would dare to commit, would in a moment strip him of his glory, change him into a fiend, and sink him into hell. If Jehovah were *now* to open these visible heavens, to descend from his throne, and amid such glory and terror as encircled him on the burning mountain, proclaim his will, with what reverence and awe would a trembling world “stand still and listen!” If we were called to “meet with God,” like Israel of old; if we beheld the tremendous lightnings flashing forth from the mount of darkness, and heard the thunders roll, and the voice of the trumpet exceeding loud, while the mountain before us was trembling to its very foundations; and if, after the earthquake and the flaming fire, we heard the voice of the Lord of hosts addressing us on a subject which involved our eternal all,—how precious, how inestimably precious would we esteem every truth, every word that dropped from the mouth of the Lord! Who of us, at such a moment, would dare to brave the vengeance of his Maker by asserting that this or that truth, the Almighty was *then* proclaiming, was a mere “circumstantial,” unimportant and unnecessary, or deem those who would scorn the least of these truths, safe and sinless? Who of us would dream of being sheltered from the thunders of heaven, because some whom the *world* might deem great, and learned and good men, had preceded us in such a course of insolence, rebellion and blasphemy? What man or devil, amid the myriads of earth or hell, would dare, in such a situation, to pronounce the least iota that fell from the lips of the Eternal, to be “*non-essential*?” If the veil which hides the invisible world from flesh and blood was withdrawn; if you saw what is visible now to all the myriads of that world; if you saw heaven opened and the glory of God displayed, and those eyes, which are as a flame of fire, fixed upon you, and the hosts of heaven bending from their thrones and listening; and the powers of darkness, with devilish hope, standing still and listening; if these terrible realities were laid bare to the bodily eye,—would a minister, in the face of all, dare to tell his hearers, or would you dare to say that it is bigotry to contend earnestly for the truth; folly to sacrifice the reputation or the life, for little truths; that you will cull from what God has spoken, and drop, for the sake of *charity*, what *you think* unworthy of attention! that you will prefer men’s psalms to God’s—men’s measures to his; and then have the impudence to add that you did all this for his glory! The very thought of such daring blasphemy, is enough to make the boldest sinner tremble. And yet all these things are just as real as if they were now to burst, in a visible form, on the bodily eye. It is as really the voice of God, speaking to us in his word, as though we saw his throne in the heavens unveiled; as though, like Isaiah, we beheld the Lord sitting upon that throne, and the mighty seraphims adoring before it; and, like the beloved disciple, heard his voice, terrible as the sound of many waters, repeating every truth of this heavenly book.

Let death cut the thread of life, and the whole, in one moment, will burst on the sight of the astonished soul. Approach, then, to read and hear the word, in the spirit of young Samuel: “Speak, Lord, for thy servant heareth.” Remember, in every truth, the Lord is speaking; in

every injunction, the voice of Jehovah falls on the ear of the soul; in every tittle of the word, the seal of heaven may be seen; and to disregard, is rebellion against the Almighty. Cast away the useless inventions of men, as David did the unwieldy armor of Saul. Meet all the assaults of earth and hell; their arguments and ridicule, their threatenings and flatteries, in the spirit and the language of the brave and faithful son of Jesse: "Thou comest to me with a sword, and with a spear, and with a shield; but I come in the name of the Lord of hosts, the God of the armies of Israel." Contending in his name, and armed with his word, you shall gain the victory, and the assembled universe shall know that the battle is the Lord's; that the "sling and the stone," the despised word, when directed by his hand and armed with his power, will sink into the "forehead" of every "uncircumcised Philistine;" break down all opposition, and proclaim throughout the earth the glory of the God of Israel. *The truth*, the word of God, is the sword of the Spirit, with which you must enter the battle; this the only weapon you must use, and in the use of which alone, the Spirit will bless you with victory. Use weapons of your own invention, in the contest with sin and Satan, and you will be miserably defeated. Should you wield them, in assaulting the strong holds of darkness, with the might of a Sampson, and the wisdom of an angel, still they are weapons not drawn from the armory of God—not tempered in the fire of the altar; and Satan will esteem such "iron as straw, and your brass as rotten wood." Thus Bunyan, with his usual accurate knowledge of the truths of the Bible, and of the character of good soldiers of Jesus Christ, tells us,* that *Tradition, Human Wisdom, and Man's Invention*, did at first enlist in the service of Emmanuel; yet, as the cause of truth needed them not, so he shows it received no benefit from their services. They soon deserted the standard of the cross, enlisted under *Captain Any Thing* into the service of Diabolus, and fought under his banner against "Shaddai" and the cause of truth. The church has far more dread of these "any things, and man's inventions," than even from the "blood men," the cruel persecutors of the truth. Let Satan muster his murdering bands; let his captains "Infidelity and Pope" raise their bloody standard, and unfurl their "red colors, and their scutcheon, with the stake, the flame, and the good man in it; (Rev. xiii. 7, 8.) the church is safe. The flames of persecution will but purify her from her dross, and add to her beauty. The waves of affliction will but bear her nearer the "everlasting hills," where storms and tempests, temptations and persecutions, will never harrass her more. It is not open enemies that are most dangerous to the church. It is not from those who openly fight under the colors of the prince of darkness, that the truth has much to fear. No; let them kindle the fires and sharpen the sword of persecution, and attempt to drown the truth in the blood of its friends; all such attempts will but bring upon them suddenly the whirlwind of the Lord's fury, to scatter them, and make them die the "deaths of them that are slain in the midst of the seas." (Ezek. xxviii. 8.) "Associate yourselves, O ye people, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces; take counsel together, and it shall come to naught; speak the word, and it shall not stand, for God is with us." (Isa. viii. 9, 10.)

It is from a half-way religion, which is indeed no religion at all, that the most fatal influence is exerted against the truth. It is from "any things" and almost Christians, who are indeed no Christians at all, that the most deadly stabs are given to the truth. Traitors are more to be dreaded in the camp than the open enemy. A few "man's inventions," hidden under the mantle of Christianity, and wearing the garb of the

* See chap. 5th of Bunyan's Holy War.

friends of truth, are more dangerous than a host of "doubters and blood men." Satan, since it has become popular to make some profession of Christianity, is willing that Christ's "post" may be set up, if his is set up also. He is willing that some of the truths of Christ may be received, if his counterfeits are also allowed currency. He is willing, even, that some weapons drawn from the armory of heaven may be used, if they are tempered in the fire of hell, and deprived of their point by the inventions of men, and the cant of spurious charity. When Satan has his legions of half-way Christians, thus armed, he cares not though they pretend to be fighting under Emmanuel. If he secures his prey, he cares not for names; and with such an army, he tries to destroy, by the sword of persecution or the tongue of slander, the few faithful witnesses who testify for the truth. If he is not allowed to erect gibbets, or draw the sword, he opens the mouths of the enemies of truth, dips their tongues in the poison of hell, and sends them out to brand the followers of the truth as narrow-minded bigots and schismatics. Thus he led the persecutors of the church, in the early ages of Christianity, to charge every evil upon the Christians. If war, famine or pestilence desolated the empire; if the plague swept over a city or country, the bloody cry was instantly heard, Away with the Christians to the lions. And now, when the church is torn with divisions and polluted with error, Satan causes his agents to raise a loud and bitter cry against the fearless advocates of the truth, as the *cause* of this disunion, whereas it is the errors of his *own agents* that embitters and troubles the waters, and disturbs the peace of Zion. It is his own agents who are the *real schismatics*, by forcing those who dare not sacrifice God's truths, to secede; it is their inventions, traditions and errors that make secession necessary.

Well may we lament for the broken peace and dark prospects of the church. But what changed this peace into discord? Men's hatred of the truth, and love of their own inventions. And shall men howl over the death of their own false and sickly charity? and shall there be none to lament for the precious truth, bleeding in the streets, and stabbed to the heart by this serpent in an angel's form? Who, that loves the Saviour and the Saviour's truths, but must weep when he looks at the desolations of Zion; the fires of wrath and contention which error has kindled in her borders? Blame us not, then, as though we were needlessly raising the standard and sounding the alarm of war. What injury can result to any church, or any professor, from proclaiming the truth, and pointing to the beams of the sun of righteousness, to scatter the mists of error, and make the path of duty plain? Can it be distressing to real Christians to urge them to defend the honor of him who lived and died *for them*? Can it be disagreeable to a child to be directed in the right path to his Father's house? Can it be wounding to the lambs of the flock to lead them from poisoned streams to living fountains; from the embrace of those who would seek their life, to the arms and the bosom of their Father and their God? Can it again be an injury to the sinner to hold up the torch of truth, to show him he is on the brink of perdition—another step, and he is plunged in the sea of wrath?—to set up the "standard toward Zion," and proclaim that the bolt of vengeance will surely, and may suddenly fall on churches and individuals, who receive not the truth in the love of it?

Blame us not, then, as if needlessly assuming the array and the attitude of war. There are many of whom "I could tell you, even weeping, that they are the enemies of the cross of Christ. The enemies are at the gate of Jerusalem. Who, but must see the necessity of putting on the armor of God, and standing fast in the faith? We should pity our erring brother, pray for him, and seek to do him good; but we dare

not, for his own sake, say peace, when God has not said peace; we dare not tell him he is safe enough, though he should mingle the truth with the poison of error, to render it more pleasing to the taste of the carnal soul. We dare not desert the camp of the Lord; we dare not betray one post to the enemy; we dare not leave one gate unguarded; we dare not give the banner of heaven to be trampled by the enemy in the dust. Sooner let the life blood be poured out in its defence; rather let us be set as a mark for the most envenomed arrows of reproach—a scoff of earth and hell: what is that to one who counts the cost, who acts as a rational being, who places on one side the favor of the world, and the frown of heaven—the reproach of a dying worm, and the favor of an eternal God? Say not we should attend only to the fundamental truths of the word, and walk in love and forbearance on minor, non-essential points. God forbid that we should quarrel about non-essentials; that, by bitterness or ill temper, we should wound the spirit of love, even when contending for the truth. But, O reader, remember there is not one truth of God's word non-essential. There is not one truth which, if scorned or neglected, but may draw down on your soul the indignation of the God of truth. There is no error so trifling, but if followed may lead you from "the narrow path" into the broad road which goeth down to the chambers of death. "Where any thing presents itself, think, if Christ were now alive, would he do it; or, if I were now to die, would I do it? I must walk as he hath walked, and I must live as I intend to die. *If it be not Christ's will, it is my sin*; and if I die in *that sin*, it will be my ruin. I will, therefore, in every action so carry myself, as if Christ were on one hand, and death on the other."*

O that the time may soon come, when every professor of the religion of Jesus will, like Caleb, "follow the Lord fully;" when every church, like that of Smyrna, will, in the face of imprisonment, tribulation and death, be found faithful; when the followers and teachers of error will bring their idolatrous books and inventions, as the books of magic were brought, and cast them as rubbish into the burnings; and when the book of God will be deemed sufficient for the guidance and consolation of the church. "Is not the Lord in Zion? Is not her king in her? Why then add to his instructions, and pretend to teach God knowledge?" (Job. xxi. 22.) and "provoke him to anger with strange vanities." "Is there no balm in Gilead? Is there no physician there?" Why then mix the balm of Gilead with "grapes of gall, from the vines of Sodom and the fields of Gomorrah?" Why mingle the wine of heaven, the bread of life, with the "poison of dragons, and the cruel venom of asps?" Can any peace be hoped for in the church, when many are thus disregarding the laws and rules of Christ's house, that it may be crowded, no matter with friends or foes? Does God regard the multitude of professors as much as his own truths? Can there be any union hoped for in the church, when many, instead of boldly and decidedly ranging themselves under the banner of heaven, are so liberal, or rather so careless of the honor of the captain of the Lord's hosts, that they would wish also to carry with them the standard of the evil one? Can any real union be expected, when some go to the abode of a witch, and some to the tabernacle of the Lord; when some bring their books of magic, and some the Bible; some their human hymn books, and some the inspired songs of Zion? And who should yield? The friends of truth? Never! Let them dwindle to a handful on the top of the mountains; let them be reproached as the offscouring of the earth; let them incur the hatred of the nearest and dearest friends; let them brave difficulties, danger, and death in its most horrible forms; let the sword of persecution drink their blood, but *never*

* See "Divine Breathings," an old but excellent little work, lately republished in Philadelphia.

let them desert the truth; never let them cease to testify against error; and, at every hazard, to lift up their voice as a trumpet, and thunder the threatenings and proclaim the truths of the living God—truths that eventually will triumph over error, and, like the thunderbolt of heaven, scatter the darkness, and bring down to the dust the delusions and the strong holds of hell.

Scorn not, then, the truths for which your fathers died. Be faithful; the eye of God is upon you; the "shadow of the Almighty" is over you; the arm of Omnipotence is stretched out to save; and the voice is heard from heaven, "Be faithful." God, from the throne of his glory, proclaims to every one who is contending for the "word of God, and the testimony of Jesus," "he that overcometh and keepeth my works to the end, to him will I give power over the nations; he shall inherit all things, and I will be his God, and he shall be my son." Every christian may read this duty in the blood of Abel, the first martyr for the truth, calling us to be faithful. I see it in the heavens opening, and Enoch ascending to the presence of his God; encouraging us to be faithful and fearless in proclaiming the truths of the Lord, and in solemnly testifying, with that glorified saint, to a careless world: "Behold, the Lord cometh, with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him," and against his word.

Again, I think I see, may the believer continue to say—I see, in the windows of heaven opened, and the fountains of the great deep broken up, the danger of mingling together the friends of truth and the advocates of error—the seed of the woman and the seed of the serpent; of giving up the truths of God, or countenancing the corrupt ways of a wicked world. I think I hear it in those waters of vengeance, proclaiming, as they lift up their waves on high, "this earth was corrupt before God, and this earth was filled with violence." The men of this world have corrupted the truths and the worship of God; they have filled the earth with idolatry and blood; and therefore the judgments of heaven are sweeping over it, and death hovering over this vast watery grave—the grave of a *world* of idolaters—is publishing to latest ages the indignation of a holy God against idolatry and sin. I think I see it in the ark guided in safety over the swelling deeps; and telling a misjudging world that one faithful Noah is dearer in God's estimation than millions of lukewarm professors. I see this written in the faith of Abraham, Isaac and Jacob. In the altars they reared, in the worship they rendered to the true Jehovah, I see every species of idolatry and false worship condemned. I read it in the faith of Moses, who "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward." Looking forward to that, I think I hear, for the reproach of men, the welcome, the transporting welcome burst upon the ear, "Well done, good and faithful servant; enter ye into the joy of your Lord." I think I see the insults and persecutions inflicted on believers for their faithfulness, brightening their crowns, and encircling them with glory. I think I hear, instead of the scorn and the mockery of the scoffer at the truth, the agonized supplication for a drop of water to cool that insulting tongue, in the tormenting flames. I see the awful necessity of this duty and the danger of tampering with the worship and ordinances of a jealous God, in the sudden and fearful death of the sons of Aaron. I see it written in the lightnings, and hear it proclaimed in the thunders of Sinai: "A blessing if ye obey the commandments of the Lord, and a curse if

ye will not obey, if ye turn aside, if ye add or diminish aught from the word of the Lord."

We beseech and exhort you, then, by the worth of your souls, which error will poison—by the worth of the truth, which will stand forever—by the majesty and authority of him whose message it is, and whose seal its every iota bears—by the attributes of God, which are pledged to honor and uphold every tittle of the *word*—by the blood of the Lamb, the price paid to justice ere its glorious tidings could reach your ears, and which gives value and meaning to it all—by the blood of the martyrs of Jesus, which will fall with a damning weight, and arise to plead for the perdition of those who scorn the precious truths for which they died, and who thus trample on their blood and sneer at their sufferings—by the mysteries of mercy—by the depths of wisdom contained in the Bible, and in which, through eternity, the spirits of the blest will find matter for eternal study and eternal praise—by the terrors of the throne of judgment—by the wrath of the King of Kings, when he comes "clad with zeal" for his honor and glory, and arrayed in the robes of vengeance,—by motives and arguments of the tenderest and most terrible kind, to be faithful; to be ever found at the post of duty; to buy the truth, and sell it not. Love the *truth* and *peace*. "Stand fast in one spirit, with one mind, striving together for the faith of the gospel; in nothing terrified by adversaries," and opposing all their calls to put off your armor, while they, by their errors and opposition to the truth, make it *necessary* for believers, like Nehemiah's builders, to bear the sword in one hand, while attempting to build the temple of the Lord with the other. May you know the truth, love the truth, and may the truth make you free. May the word, the whole word, be dearer to you than thousands of gold and silver; "sweeter, also, than honey and the honeycomb." May you worship the Lord as his word enjoins, and show your respect for him by a hearty and holy obedience to all his commands. May generations yet unborn, instead of rising up to curse your memory for your faithlessness and apostacy from the truth, and your *neglect of their souls*, be able to point to you as those who faithfully transmitted to them the treasure with which God has entrusted you—as those who lived for Christ, suffered for Christ, and who neither deserted their duty, nor slumbered upon their post. Be strong, then, and of a good courage; the Lord is with thee. The banner of heaven is over you—the "pillar of fire is before your fainting souls; and this song of triumph shall be yours, when you see the Lord coming in his glory: "Lo, this is our God; we have waited for him, and he will save us: open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee: trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

W. E.

ART. IV. *Remarks on an article, entitled "What Christ did not Purchase."*

Our readers will find, in the present number, the conclusion of an article which was begun in our last, headed, *What Christ did not Purchase*. We have known, for some time, that several ministers in our church were disposed to favor that view of the subject of Christ's purchase which our correspondent, Ego, advocates; but he has the merit, we believe, if merit it can be called, of first making that view public, at least through the medium of the press. We mean no harm in calling the doctrine of our

correspondent an *innovation*; and as such, we have no doubt, it will be regarded by most of our readers. But it is a matter of little consequence whether it be regarded as an *innovation* or not, provided it accords with the "law and testimony," and belongs to that "sound speech which cannot be condemned." It is the unquestionable duty of every reader to bring it to the touch-stone of the word, and judge of it accordingly. If it be *truth*, let it be embraced, although it should produce a revolution in our long accustomed modes of speech on the subject; but if it be *error*, let it be rejected with abhorrence.

For our own part, we must beg leave to differ from our correspondent. We have long since made up our mind that the view which he takes of the subject is untenable, and now we consider ourselves as called upon publicly to oppose it. After having carefully considered all that he has said on the subject, we see no reason yet for altering the language of our Standards, or those forms of expression which have become venerable from their long use in the prayers and conversations of the people of God.

We agree with Ego in regarding the terms *to purchase* and *to merit*, as being synonymous. When it is said that Christ has *purchased* blessings for his people, nothing more is meant than that he has *merited* them; that he has given a proper and sufficient equivalent for them, not indeed in money, but in *work, service*. But is it so, that Christ, by his obedience and sufferings, has merited nothing for his people? Ego says, "He has purchased the church, and nothing else." Is this a fact? Has he *merited* nothing for this "church which he purchased with his own blood?" What becomes of his *active obedience*? Was there no merit in that? Does the church hold no *title* or *claim* through him to any blessing? Does the imputed righteousness of her Head and Representative *entitle* her to nothing? Is there nothing *due* her, in justice, in consequence of the *accepted service* of her Surety? What does she mean by pleading the *merits* of Christ? that she is entitled to no blessing on the ground of those merits? This surely cannot be her meaning. Let Ego reflect on these things, and see whether he cannot discover some *flaw* in his position, that "Christ purchased the church, and nothing else." Indeed, he overthrows his own position, while attempting to support it. In p. 278, when explaining the import of that "eternal redemption," which Christ is said to have obtained for us, (Heb. ix. 12) he fairly admits that Christ purchased for his people *deliverance from the curse, forgiveness of sin, freedom from condemnation, freedom from the guilt of dead works*. But are not these spiritual blessings? He states explicitly, "This state of freedom from condemnation is precisely the thing which Christ bought back or obtained by his blood." And, in another place, "By his obedience and sufferings he purchased or paid down a perfect equivalent to justice, for the *freedom of all the elect from the curse*." Thus, according to his own statements, Christ purchased something more than the mere *persons*, the bodies and souls of the people of God. He merited for them good things, saving benefits, such as *freedom from the curse, forgiveness, &c.* Indeed, in another place, he tells us that "The proper and immediate end of Christ's satisfaction was the release of those for whom he suffered and obeyed, from the curse, and the acceptance of their persons before their Judge, as righteous in his sight." Here, surely, is justification; and is not justification a spiritual blessing? Why, then, should he say, in the very next sentence, "But if Christ purchased spiritual blessings, then this would be another end, but one which I have not found stated any where in the scripture"? Thus, we think, Ego contradicts his own position. Indeed, it must be difficult to write consistently on such a theme.

Now, what we apprehend to be the leading error of this new scheme, is, that it makes little or no account of the *active obedience* of Christ. All the purchase which seems to be admitted is attributable to his *passive obedience*, that is, to his expiatory sufferings and death. There does not appear to be any merit ascribed to the former, or if there is, it is so identified with that of the latter, that *satisfaction for sin* is made to be the only result. Let the reader carefully examine p. 297, and he will discover the truth of what is here stated. He will there find such language as the following: "Christ's obedience and sufferings were all demanded by divine justice of elect sinners, as the payment of their debts. By what reasoning, then, can it be divided from this purpose, to purchase spiritual blessings? 'He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him.'" Here the same end precisely is ascribed to *all that he did as a surety*, viz: *it was all a price which he paid to make satisfaction*." Indeed, in all that Ego says respecting Christ's purchasing the church, we can discover nothing but what legitimately results from our Lord's passive obedience; by that he made satisfaction to injured justice for the sins of the elect; by that he redeemed them from under the curse of the law, from the hands of justice, and from the wrath to come. But was this all that he did, and all that he procured for them? This would only have brought them into the same condition with that in which they were, in the first Adam, before the fall; and hence in order to their obtaining of eternal life, it would have been necessary for them to work out a righteousness by the law; for, if they had only been redeemed from the curse of the broken

covenant, they would have been left still under the precept of that covenant, and, of course, their right to life eternal would have depended upon their fulfilment of the original condition of the covenant of works, viz: perfect obedience. But Christ did more for his people than merely to make satisfaction for their sins, and thus redeem them from the curse of the broken covenant; by his active obedience, he has also merited their release from the very precept of that covenant, viewed as a condition of life. He has fulfilled the condition on which their eternal life was originally suspended; and hence, through his righteousness imputed to them, they become not only delivered from the incurred penalty, but also *entitled* to eternal life; in other words, they have, in law and equity, a *claim* to heaven. He has merited for them a *right* to eternal glory. Had Adam fulfilled the covenant of works, he would have *merited* (we speak of *pactional merit*) *eternal life* for himself and all his represented posterity. But the second Adam has perfectly fulfilled the covenant of works, (for he was made under it,) not only by exhausting its incurred penalty, but also by obeying all its preceptive demands, and therefore has really *purchased* or *merited* everlasting life for all his spiritual seed. Now if it be correct language to say, that, had Adam kept the covenant of works, he would have merited the eternal life which was conditionally promised in that covenant—and who will dispute it, since we are told by God himself, that *to him that worketh is the reward reckoned, not of grace, but of debt?*—surely, then, it is still more proper to say, that Christ has merited heaven for his people; for in the obedience of this divine representative there is not only *pactional* but *real* merit. What, then, though it be not stated in scripture in so many words, if the thing itself be there? And that it is there, by fair and necessary inference, we think has now been conclusively shown. How, then, can it be maintained, that “Christ purchased the church, and nothing else?”

Let us now examine some of the *spiritual blessings* conferred on believers in the present life, and see whether the scriptures will not warrant us in saying, that Christ has purchased them for his people. We admit that it is not said in precisely so many words, that he purchased these blessings; we only contend that language is employed which contains this *idea*, and that there can be no impropriety in our so expressing ourselves on the subject. Now take, for example, the *pardon of sin*; and we read that “we have redemption through his blood, even the forgiveness of sins.” “How much more shall the blood of Christ purge your conscience from dead works.”—Here pardon is ascribed to the blood of Christ, as its *meritorious cause*, or, in other words, this spiritual benefit is obtained through the *merit of his blood*.—Similar language is employed in reference to *spiritual peace and reconciliation*. “The chastisement of our peace was upon him:” “He made peace by the blood of the cross:” “That he might reconcile both unto God in one body by the cross.” Does not this language clearly imply, that we are indebted to the *meritorious efficacy* of Christ’s *chastisement*, *blood* and *cross* for the blessing of peace and reconciliation with God? Our *spiritual healing* is also ascribed to the same meritorious cause: “With his stripes we are healed;” that is, his *stripes procured* or *merited* our *healing*. In like manner, our *sanctification* and *spiritual cleansing* flows through the merit of Christ’s sacrifice and blood: “Christ gave himself for the church, that he might sanctify and cleanse her.” Here the sanctification of the church is the end Christ had in view, and in order to accomplish this end, he *gave himself*, sacrificed himself, paid down a satisfactory equivalent in her room and stead. “For their sakes I sanctify myself, that they also might be sanctified through the truth;” “The blood of Jesus Christ, God’s Son, cleanseth from all sin;” not his *blood*, literally speaking, but the *merit* of his blood. Again, the scriptures represent our *justification* to be as really *merited* by the *righteousness* of Christ, as was our *condemnation* by the *offence* of Adam. If the sin of Adam did truly *merit* and *procure* the *condemnation* of his representees, so does the righteousness of Christ the *justification* of all his representees. For it is written, “As by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life.” And even *faith*, which is the *instrumental cause* of our justification, and confessedly a blessing of indispensable importance, was purchased for us by Christ: “It is given unto you in the behalf of Christ to believe on him.” We know not what consistent interpretation can be given of this passage, other than that which makes the gift of faith to be *merited* by Christ for his people. But we need not pursue this point any further. Enough has been said to show that Christ has, by his meritorious obedience and death, obtained, on principles of strict equity, spiritual blessings for those who were given to him in the everlasting covenant.

But Eoo insists that all these blessings are *freely bestowed* on the people of God.—So they are; for even the chosen people of God are in themselves abominably sinful and unworthy, and whatever spiritual blessings they receive must come to them in the way of *free gift*, *pure grace*. But, at the same time, these benefits, when viewed in relation to Christ, the medium of their conveyance, are strictly and properly speaking the effect of the merit of his obedience and blood; for, according to the import of the

text last quoted, respecting faith, although all these benefits are *given*, or freely bestowed, yet they are given in the *behalf* of Christ. We did not merit them, but he merited them for us. Hence they come to us *freely*, not of *debt*, but of *grace*. But when they are viewed in relation to the *work* of Christ, they are not of *grace*, but of *debt*; according as it is written, *to him that worketh is the reward reckoned, not of grace, but of debt*. This we deem a sufficient answer to that part of our correspondent's arguments.

But he dwells particularly on the term *inheritance*. We *inherit* these blessings—therefore, they were not *purchased*. Such is Ego's reasoning, but it is very incorrect. Had he said "we inherit these blessings, therefore, *we* did not purchase them," his conclusion would have been legitimate. It is true, Christ's legatees *inherit* all these blessings, but does this prove that the great *Testator* himself did not *purchase* them? The question surely is not whether *we* purchased spiritual blessings, but whether *Jesus*, our glorious representative and surety, purchased them for us. Hence, here again Ego entirely fails to establish his position, that "Christ purchased the church, and nothing else." But he attempts to establish it by *negative* proofs. Christ did not purchase *the love of God*, which is one of the greatest of spiritual blessings; from this he would have us infer that Christ purchased *no* spiritual blessing. But it is not fair reasoning to hold out the idea that, because Christ did not purchase *every thing*, therefore he purchased *nothing*. It is admitted that he did not purchase the love of God; and the reason is, because it was not *purchaseable*. It *preceded* and was the *cause* of the purchase of Christ, and does not *follow* it; while it is only those things which are to be considered as the native *fruits* and *effects* of Christ's *priestly services*, that are said to be purchased or merited by him. We do therefore protest against that reasoning which would represent Christ as purchasing *nothing* for his people, because he did not purchase for them the *love of God, himself*, and the *Holy Spirit*—things which, in their very nature, are not purchaseable.

We meet with nothing in our correspondent's article, in the way of argument, stronger, perhaps, than the following, which requires a brief notice. "Although the shedding of Christ's blood, and his perfect obedience, were the condition of the covenant of grace, and absolutely necessary in order to the actual communication of spiritual blessings, yet they were not the price of them. Surely it were an unwarrantable use of language to make *condition* and *price* mean the same thing in this case. If some generous individual should say to another, in the Southern States, 'If you will go and purchase the freedom of these poor slaves, I will make a present of a large estate to you and to them,' who would ever think that the redemption price of the slaves was also the purchase money of the estate, because their redemption was the condition of having it as a gift?" In *theology*, we think that *condition* and *price* are equivalent terms. If not, how will Ego make it good, that "Christ purchased the church" by paying down a *price* for her? Did he do any thing more than fulfil the *condition* of the covenant of grace? Or, besides fulfilling that condition, did he also add the payment of a certain *price*? Surely not: then *condition* and *price*, so far as the church's *redemption* is concerned, signify one and the same thing. The *condition* was, that "He should pour out his soul unto death;" and this was also the *price*, which was paid: "Feed the church of God, which he hath purchased with *his own blood*." And the same reasoning holds good, in relation to all the blessings which were suspended on the condition contained in the everlasting covenant. We think it is strictly in accordance with the tenor of the word of God, to regard blessings which are *suspended* on a certain *condition*, to be really *purchased* or *merited* by the fulfilment of that condition, because such blessings are represented as coming in the way of *debt*; that is, they are *due* in justice, which supposes that a valuable consideration has been paid for them. Hence, when the Orthodox reason against the *merit* of good works, as maintained by Papists and Arminians, the first step they take is to disprove the *conditionality* of those works, hereby acknowledging that to admit their *conditionality*, would be to grant their *merit*. The example by which Ego illustrates his assertion, is not strictly in point, unless the slaves in question be regarded as the property of the generous individual who stipulates the condition on which he will bestow the estate upon them; for sinners were redeemed from the hand of Divine Justice. Accordingly, will it be disputed that the individual alluded to, when fixing the price to be paid for the release of his slaves, may not also have an eye to the *value* of the estate he intends to give them? And if, from the consideration of its value, he proportionably increases the price of the slaves, will it not follow, in case that price be paid, that both the *slaves* and the *estate* were *purchased*? In like manner, God the Father, intending to bestow a rich estate upon his people, demanded more of their surety than simply an adequate price for their *release* from the hands of justice. In order to such release, the "passive obedience" of Christ was every way sufficient; but there was also exacted of him what is termed his "active obedience," and which therefore must have had a respect to that large estate, those spiritual blessings, which are *freely bestowed* on his redeemed people: if

not, then it will follow that more was demanded of him than was absolutely necessary to accomplish the end in view.

But we have not time at present to pursue the subject any further. Omitting some arguments that we had intended to have introduced in favor of our doctrine, we will conclude by simply asking our correspondent, on what *ground* does he consider the *advocacy* of our Lord in heaven to be conducted? Does our prevalent Intercessor, our successful Advocate, ground his plea, when interceding for the bestowment of spiritual blessings upon his people, simply on the mere *grace* of God, or on the *merits* of his own obedience and blood? Does he beg for these blessings in the way of pure *gratuity*, or does he demand them on the score of *justice*, saying, "Father, I WILL?"

The following extracts from WITSIUS and OWEN will cast further light upon the subject we have been discussing:

"The obedience of Christ bears to these *blessings* not only the relation of *antecedent* to *consequent*, but of *merit* to *reward*; so that his obedience is the *cause*, and the *condition* now fulfilled, by virtue of which he has a *right* to the reward, as several express passages of scripture declare."—*Witsius*.

"And the merit of Christ *for himself*, is so far from being prejudicial to his merit *for us*, that on the contrary they are inseparably conjoined. For if he merited *for himself*, in order to be the head of the elect in glory, and to receive gifts for them, he certainly at the same time merited *for the elect*, in order to their being glorified, and enriched with gifts becoming the mystical body of Christ."—*Ibid*.

"A right to all the benefits of the covenant of *grace*, purchased at once to all the elect by the death of Christ, so far as that, consistently with the truth and justice of God, and with the covenant he entered into with his Son, he cannot condemn any of the elect, or exclude them from partaking in his salvation; nay, on the contrary, he has declared that satisfaction being now made by his Son, and accepted by himself, there is nothing for the elect either to suffer or do, in order to acquire either impunity, or a right to life; but only, that each of them, in their appointed order and time, enjoy the right purchased for them by Christ, and the inheritance arising from it."—*Ibid*.

"Arminius' second argument is this: 'If the actual remission of sins, &c. be the effect of Christ's death, we must then allow that, according to the very rigor of God's justice and law, both an eternal life and an immunity from punishment are due to the elect, and that therefore they are entitled to ask those benefits of God, in right of the payment and purchase made, without God's having any right to require of them faith in Christ and conversion to God.' I answer, 1st. We are wholly of opinion, that one who is renewed may come boldly to the throne of grace, and ask for those blessings at God's hand, in right of the payment and purchase made by Christ. For, why should we not venture to ask of God that he would perform for us what he was pleased to make himself a debtor to his Son and to his merits! This is the boldness of our faith, to expect the crown of righteousness from God, as a merciful and gracious giver, in respect of our unworthiness, but as a just judge, in respect to the merits of Christ, 2 Tim. iv. 8. 2dly. It is an invidious reflection of Arminius, to say, 'without God's having any right to require of us faith in Christ, and conversion to himself.' For it is impossible for any who approach to, and ask those blessings from God, not to perform those duties; for how can any ask those benefits of God in the name of Christ, and without conversion to the Father and the Son? 3dly. But to speak plainly: if we admit of Christ's satisfaction, and of the ratification of the covenant of grace, and New Testament, then God can by no right require faith and conversion from the elect, as conditions of the covenant of grace, in the sense of Arminius and the remonstrants, namely, 1st. To be performed by us, without grace working them in us supernaturally, effectually and invincibly. 2dly. As, by some gracious appointment of God, coming in the place of that perfect obedience to the law, which the covenant of works required; for, in this manner Arminius explains these things: that, instead of perfect obedience, which the covenant of works required, the act of faith succeeds in the covenant of grace, to be, in God's gracious account, imputed to us for righteousness, that is, to be our claim of right to ask eternal life. But the nature of the covenant of grace admits of no such conditions, however framed, on which to build a right to life eternal, either from the justice, or the gracious estimation of God. And thus far Arminius concludes well, if the Mediator has so satisfied for us, as if we ourselves had by him paid our debts, no condition can, by any right, be required of us, which, in any respect, can be reckoned instead of payment. The whole glory of our right to eternal life must be purely ascribed to the alone merit of our Lord, and on no pretence be transferred to any one of our acts.

"There is still one argument, which Arminius imagines to be very cogent. 'The righteousness,' says he, 'wrought out by Christ, is not ours as wrought out, but as

imputed to us by faith.' I answer, 1st. What does Arminius infer from this? Does he conclude that besides the satisfaction of Christ, faith is also necessary to salvation? And what then? Therefore Christ did not obtain for us the actual remission of sins. We deny the consequence; for faith is not considered as impetrating, but as applying the impetrated remission. And, as the presupposed object of saving faith is remission, already impetrated for all the elect by Christ, it must certainly be the proper effect of the death of Christ. 2dly. This righteousness of Christ was really his, as it was wrought out *by him*; and it is *ours*, as it was wrought out *for us*; therefore, in a sound sense, even ours before faith, being the meritorious cause of that grace which is effectual to produce faith in us. It is ours, I say, in respect of *right*, because both in the decree of God the Father, and the purpose of the Son, it was wrought out for us, and in the appointed time to be certainly applied to us."—*Ibid.*

"Now that which we understand by merit, is the performance of such an action, as whereby the thing aimed at by the agent is due unto him, according to the equity and equality required in justice, as, to him that worketh is the reward reckoned, not of grace, but of debt, Rom. iv. 4. That there is such a merit attending the death of Christ, is apparent from what was said before, neither is the weight of any operose proving of it imposed on us, by our adversaries seeming to acknowledge it no less themselves: so that we may take it for granted, until our adversaries close with the Socinians in this also.

"Christ, then, by his death, did merit and purchase, for all those for whom he died, all those things which in the scriptures are assigned to be the fruits and effects of his death. These are the things purchased and merited by his blood shedding and death, which may be referred unto two heads, 1st. Such as are privative, as, 1. Deliverance out of the hands of our enemies, Luke i. 74. From the wrath to come, 1 Thes. i. 10. 2. The destruction and abolition of death in his power, Heb. ii. 14. 3. Of the works of the devil, 1 John iii. 8. 4. Deliverance from the curse of the law, Gal. iii. 13. 5. From our vain conversation, 1 Pet. i. 18. 6. From the present evil world, Gal. i. 4. 7. From the earth, and from among men, Rev. xiv. 3, 4. 8. Purging of our sins, Heb. ii. 3. 2dly. Such as are positive; as, 1. Reconciliation with God, Rom. v. 10, Ephe. ii. 16, Col. i. 20. 2. Appeasing or atoning of God by propitiation, Rom. iii. 25, 1 John ii. 2. 3. Peacemaking, Ephe. ii. 14. 4. Salvation, Matth. i. 21."—*Owen.*

ART. V. Statistics of Popery in the United States.

"We must be in haste," wrote Mr. Fenwick, of Cincinnati; "if the Protestant sects are beforehand with us, it will be difficult to destroy their influence." It will be interesting to Protestants to see the result of these urgent applications to Europe, for popish priests to "destroy the influence" of Protestant denominations in the United States.

We have lately procured the Catholic Laity's Directory. The cover is adorned with a triple crown, representing the one worn by the pope, and intimating that the inhabitants of the United States are, or ought to be, the liege subjects of Rome. Perhaps it is also intended to render the republicans of "this too free country," as the priests term it, more familiar with the insignia of that royalty, which will prevail in the days when the free principles introduced by the Reformation shall no longer vex the mother church and her august head.

The number of Roman archbishops and bishops in the United States, is 12. They are located at Baltimore, Bardstown, Ky., Charleston, S. C., Philadelphia, St. Louis, Boston, New-York, Mobile, New Orleans, Detroit, Cincinnati, and Vincennes, In. Their territory is laid off with geographical precision, so as to embrace the whole United States.

The churches and clergy are scattered over the United States in the following manner:

Southern States.
Louisiana—Churches 26, priests 29; of these 7 are stationed in New Orleans.
Mississippi—1 church at Natches, no priests.
Alabama—7 churches, 8 priests; 4 stationed at Mobile.
Florida—3 churches, 2 priests.
Georgia—4 churches, 3 priests.
South Carolina—4 churches, 7 priests; 6 of these resident at Charleston.
North Carolina—11 churches, 3 priests.
Maryland—35 churches, 23 priests, The Rev. Wm. McSherry, of St. Thomas' Manor, is provincial of the Jesuits.
Virginia—10 churches, 4 priests.
District of Columbia—3 churches, 6 priests.
Middle States.
Pennsylvania—56 churches, 43 priests; 15 of these reside in Philadelphia.

Delaware—3 churches, 2 priests.
New Jersey—6 churches, 5 priests.
New-York—43 churches, 36 priests.

New England.
Connecticut—8 churches, 8 priests.
Massachusetts—11 churches, 13 priests.
Maine—7 churches, 6 priests.
New Hampshire—2 churches, 2 priests.
Vermont—1 church, 1 priest.

Western States.
Michigan and Northwest Territory—16 churches, 18 priests.

Ohio—25 churches and stations, 19 priests; 6 of these reside in Cincinnati, and 5 at St. Joseph, where there is a convent of the Dominicans.

Kentucky—27 churches, 33 priests; 11 of these reside at Bardstown. At Lebanon, is a convent of Jesuits, where the following Jesuits reside: Messrs. Chazelle, Petit, Gouet, Fouchet, Euremont and Cooms. At St. Rose, Washington county, is a convent of the Dominicans, where 5 priests reside.

Tennessee—1 church, no priest.
Missouri—15 churches, 19 priests.
Illinois—10 churches, 6 priests.
Arkansas—6 churches, 1 priest.
Indiana—9 churches, 2 priests.

Total of churches in the United States, 392.

We have only put down the priests enrolled with the churches. This does not include all. The total number of priests in the United States is stated in the Catholic Laity's Directory to be three hundred and forty-one. The employment of a large portion of these is not stated. In the diocese of St. Louis, Bardstown, Cincinnati, Vincennes and Detroit, the number of priests is set down at 112.

The following is a list of their colleges:

1. St. Mary's College, Baltimore.—Library, 10,000 volumes. The rules say, "No books foreign to the course of study are suffered to circulate in the college, unless signed by the President!"
2. Georgetown College, D. C.—Library, 10,000 volumes. The rules say, "The exercises of religious worship are Catholic. It is required that members of other religious denominations assist at the public du-

ties of religion, with their companions." This is a rule in every Romish college in the U. States. Every Protestant must, every Sabbath, attend the Catholic church, and nowhere else.

He must observe the fast days and festivals also, and unite in prayers to the Virgin Mary and the saints, and in prayers for the repose of the dead. In short, he must become a Catholic externally, and unless he plays the hypocrite, become a Catholic at heart.

3. Mount. St. Mary's College, Emmetsburgh, Md.—Eleven professors. The rules say, "The health of the students is confined to the care of the Sisters of Charity, (a species of nuns) who have the superintendence of their welfare." The Catholic religion is professed; and students are required to assist in its exercise.

4. The Athenæum, Cincinnati.—The rulers of this institution say, "As our (the Romish) religion is now better known than in less enlightened days, (true enough!) and as it is *universally* conceded that our worship is as *pure* as its model is sound and scriptural, we do not deem it an infringement of liberty, that *all* our pupils should assist together at religious exercises."

The rules say further: "The president will claim the right of examining and regulating the correspondence of pupils," except between them and their parents or guardians. The above is a general regulation of Roman schools. Why this solicitude about the students' correspondence?

The Athenæum is said to be greatly on the wane. The students have diminished the last year. Its character begins to be understood.

5. St. Joseph's College, Bardstown, Ky.—Two hundred students can be accommodated. The rules say: "The conductors of this institution are Roman Catholic. Students of other denominations are received upon the sole condition of attending morning and evening prayer daily, and catechism and divine service on Sundays and holy days! Mark this! No Presbyterian student is allowed to attend the Presbyterian church in Bardstown, and no one is excused from saying his Romish catechism. "The linen and clothes," (of students) say the rules, "are deposited under the care of the Sisters of Charity." The same nuns take care of sick students.

6. St. Louis University, Mo.—Six Catholic priests are the professors. Religious rules same as above.

7. St. Mary's College, Barrens, Perry co., Mo.—Not yet in full operation.

8. College of Spring Hill, Ala.—Eight professors; religious rules the same as above.

9. St. Mary's, Washington co., Ky.—This seminary is the clerical seminary of the diocese of Bardstown. Young candidates for the Roman priesthood, in any number, "are received, educated and maintained, gratis." The seminary is under the control of the priests commonly called Lazarists.

10. St. Rose Seminary, Wash. co., Ky.—This is a convent of Dominican friars.

11. St. Mary's Seminary, Perry co., Mo.—Of this seminary we have no knowledge.

12. Seminary of St. John, the Baptist.—This is designed for theological students. It is under the care of Bishop England, Inquisitor General of the United States.

13. Noviciate of the Society of Jesus, Frederick, Md.—Rev. Mr. Grivel, superior. This is a school for training up Jesuits to bless our country; 18 are in a process of training.

14. Noviciate of the Society of Jesus, St. Stanislaus, St. Louis co., Mo.—This is another manufactory of Jesuits for our barbarous country.

15. Convent of the Jesuits, Lebanon, Ky.—Five Jesuits reside here.

16. Theological Seminary, Baltimore.—This seminary is designed to increase the Catholic priesthood. There are other theological seminaries, at Mount St. Mary's, Md. and Philadelphia, Pa.

17. Theological Seminary, Mount St. Mary's, Md.—Intended to train up Roman priests.

18. Theological Seminary, Phil.—Intended to train up Roman priests.

19. Seminary of St. James, Cedarville, Brown co., Ohio.

20. Seminary of St. John, the Evangelist, Frederick City, Md.

21. Academy for young gentlemen, 14th street, Philadelphia.

22. Academy for young gentlemen, 13th street, Philadelphia.

23. Seminary at Ibberville.

Some of the above institutions are yet in their infancy. The female schools are still more numerous, and to these we shall next advert.

Our readers now have a view of a part of the machinery which the money of the Pope, Metternich of Austria, &c., has put in operation to lead away our youth from the religion of their fathers.

In Europe, popish priests strive to keep the people illiterate, and they have succeeded, as the character of the emigrants from Ireland and Germany shows; here they found an overwhelming public sentiment in favor of education. They spring into the current, and strive to use it for their interest; they must gain possession of the lights of our country, and then they can extinguish them forever, and leave our fellow citizens in a midnight as starless and gloomy as that which broods over the popish countries of Europe.

The following is a brief account of the female seminaries of the Roman church in the United States.—These are the chief dependence of popery; the priests know the power of maternal influence; they know the strength and energy of female piety, and if they can mould to their purposes the daughters of America, they have made sure of the coming generation.

The Annals of the Association for propagating the Roman Faith, speaking of the late bishop of Cincinnati, and his labors, says: "Numerous conversions have crowned his efforts, and he has even been able to establish a convent, all the nuns of which are Protestants, who have *abjured* their former faith." Yes, already has a nunnery been formed of the converts in female schools.

The number and influence of these schools may be estimated from the details below. We are sorry that the Laity's Directory is not more full in its history of these institutions.

Female Convents, Academies, &c.

1. Ladies' Academy of the Visitation of the Blessed Virgin Mary, Georgetown, D. C.—The teachers are nuns; the rules say, "The letters written or received by the young ladies (pupils) are examined by the directress previous to their delivery." Children *seven* years old received, but not over fifteen. The rules say, "the Protestant young ladies (i. e. these children) are expected to observe the general regulations of *exterior* worship." The young ladies are never permitted to go out, except once a month with a parent, and then not to remain out more than five hours. What absolute influence is here given to the teachers of this institution!

2. Ursuline Community, Charlestown, Mass.—This institution was unfortunately and wickedly burnt.—We have no sympathy with the destroyers of this seminary, neither do we place any reliance upon the tears of those editors who court Catholic favor, by constantly winning over this outrage, while they justify Catholics in acts of violence as unjustifiable if not as excessive.

The Ursuline community was a community of nuns. About sixty pupils usually attended them, of whom not more than ten were Catholics. It was got up for the conversion of Protestant young ladies, and not for the education of the Catholic community. This nunnery is now to be removed from the State of Massachusetts.

3. St. Joseph's Academy, Emmetsburgh, Md.—The teachers are nuns, called Sisters of Charity. These Sisters of Charity have devoted themselves to the interests of the Pope and the Romish faith, by special vows; they are female missionaries of Roman Catholicism; in zeal and tact, they fall little behind the Jesuits. Indeed, they may be regarded as a female branch of the same order.

The academy at Emmetsburgh can accommodate 200 boarders.

4. Female Academy of Nazareth, Bardstown, Ky., conducted by the Sisters of Charity.—Accommodations for one hundred and fifty pupils. The rules say, "It is under the superintendence of the Rt. Rev. bishop and professors of St. Joseph's College." Of course Protestant pupils are taught the Roman Catholic catechism.

5. Female Academy of Loretto, Washington county, Ky.—Accommodations for one hundred boarders; under the direction of the "Sisters of Mary at the foot of the Cross," another species of nuns. Regulations same as above.

The Annals of the Association for the propagation of the Faith, says, the Sisters of the Cross amount already to 135. Their principal establishment is at Loretto, near Bardstown, and they have six other houses for country schools.

6. Monastery of St. Magdalen, at St. Rose, Washington county, Ky., conducted by the nuns of St. Dominic. Nuns of this order, to the number of 15, were established near Springfield, Ky. They had, in 1831, 30 pupils.

7. Convent of Holy Mary, a branch of the Loretto Seminary; but the Laity's Directory does not tell where it is located.

8. Female Academy, conducted by the Sisters of Charity, at Lexington, Ky. Six months since, this school had near 100 pupils.

9. St. Clair's Convent, Vincennes, Ia.—Managed by nuns, or Sisters of Charity. "It is," say the rules, "under the superintendence of the Right Rev. Bishop

of Vincennes, who examines the pupils, and encourages their progress. Tuition ten dollars a year; board sixty dollars."

10. Convent and Academy of the Ladies of the Sacred Heart, at St. Louis, Mo.—The rules say, "The religious exercises are Catholic." All are required to assist in these exercises.

11. Convent and Female Academy of the Ladies of the Sacred Heart, at St. Ferdinand, 15 miles from St. Louis. Here is the noviciate of the ladies of the Sacred Heart, or, in other words, the place where young ladies are trained to become nuns, consecrated peculiarly to the "sacred heart" of Jesus Christ—a picture of which heart they are said to bear about, and adore!

12. Convent and Female Academy, at St. Charles, Missouri, conducted by ladies of the same religious order.

13. Convent and Academy of the "Sisters of Loretto," at New Madrid, Mo.—Under the control of nuns.

14. Ladies' Academy, under the direction of the Sisters of Charity, Carondelet, Mo.

15. Convent and Female Academy of the Sisters of Loretto, at Bethlehem, Perry co., Mo.—The preamble to the rules of this seminary says, truly, "that though the scholar be formed in the school, the man is formed at the mother's knee, in the first years of life." Hence the zeal of these sisters in preparing the mother, as they say, "to mould the heart of her docile boy." The rules say, "no undue influence will be exerted upon Protestant children."

16. Convent and Female Academy of the Sisters of Loretto, at Frederickstown, Madison county, Mo.—Boarding and tuition, sixty-two dollars per annum. This is under the direction of a Catholic priest. The rules say, "no undue influence will be exerted upon Protestant children."

17. Convent and Academy of the Ladies of the Sacred Heart, at St. Michaels, county of Achalia, La.—The rules say: "In order to avoid the interruption of classes, visits are confined to *Sundays* only. Parents, it is hoped, will approve of this regulation, being aware that visits, unlimited as to time, would greatly impede the progress of their children." Is it surprising that New Orleans has no Sabbath, when such is the training of its females, in the higher walks of life?

18. Convent and Young Ladies' Academy, under the direction of the Ursuline nuns, two miles below New Orleans.—The rules say: "Visits paid to the scholars, are limited to *Sundays* and *Thursdays*, exclusively."

19. Young Ladies' Academy, at Grand Coteau, Opelousas, La.—Conducted by ladies of the Sacred Heart.

20. Convent and Academy of the Visitation of the Blessed Virgin Mary, at Mobile, Ala.

21. Convent and Academy of the Visitation of the B. V. M., at Kaskaskia, Ill.—These academies of the blessed virgin are, as the rules say, under the direction of a community of ladies of the religious order of the Blessed Virgin Mary, founded in 1610. In the above institution, *all* letters are subject to the inspection of the directress.

22. St. Mary's Seminary, Somerset, Ohio.—Rev. N. D. Young, a Catholic priest, principal; the teachers are nuns. Boarding and tuition, eighty dollars per annum.

23. Carmelite Convent.—The rules say, "The Carmelites fast eight months in the year, wear woollen clothing, and sleep on straw beds." The teachers recite the divine office, offer their daily prayers, fasts, and other good works for the benefit of souls, and teach as a means of support.

24. Carmelite Sisters Academy, Baltimore.

25. Young Ladies' French and English Academy, Charleston, S. C., conducted by nuns.

26. Sisters of our Lady of Mercy, Charleston, S. C.—The Directory says, "The ladies are twelve in number, and devote themselves annually, by simple vows, to the observance of a rule tending to their perfection, viz: the education of female children, attendance on the sick, and *decoration of the church*!" The Catholic children in their school are examined in their catechism every morning, and receive public religious instruction Tuesday and Saturday. In all Catholic seminaries, the teachers stipulate for the entire religious control of Catholic children. Of this we make no complaint. We state it as a fact from which Protestants may gain a useful hint.

27. Young Ladies' Academy, under the direction of the Sisters of Charity, Washington, Del.

28. St. Clair's Convent, Pittsburg, Penn.

29. St. Clair's Convent, Green Bay, Mich.

30. Convent and Female Academy, conducted by the Sisters of Charity, Detroit, Mich.

31. Female Indian schools at St. Joseph's, Grand

river, Abre Croche and Green Bay, in the diocese of Detroit.

32. School for colored girls, under the direction of the "colored Sisters of Providence."—The Directory says, "The Sisters of Providence are a religious society of colored women, established at Baltimore in 1820, and acknowledged by the Holy See in 1831. His holiness Gregory VI. has granted them many spiritual graces and favors; they renounce the world to consecrate themselves to God, and the christian education of colored girls: these girls will either become mothers of families or household servants. As to such as are employed as servants, they will be instructed in domestic concerns, and the care of young children."—This is a wise scheme, and should claim the immediate attention of Protestants.

The Catholic Sisters of Providence occupy a three story house, which they have purchased in Richmond street, opposite Pearl street, Baltimore. The rules say, besides the care bestowed on their religious education, girls of color are taught English, French, arithmetic, writing, sewing, embroidery, &c. We have no complaint to make against the Sisters of Providence; if Protestants neglect to educate the colored race, we say let the Catholics go ahead—they shall have no opposition from us; but we hope they will not forget the Irish and German children, in their zeal to educate intelligent Protestants.

Besides the Catholic female convents and academies mentioned above, most of which are incorporated, they have a large number of seminaries of a lower grade, scattered over the U. States, controlled by the Sisters of Charity.

The Mother House of the Sisters of Charity is at St. Joseph's, near Emmettsburgh, where there is a flourishing academy for the education of young ladies.

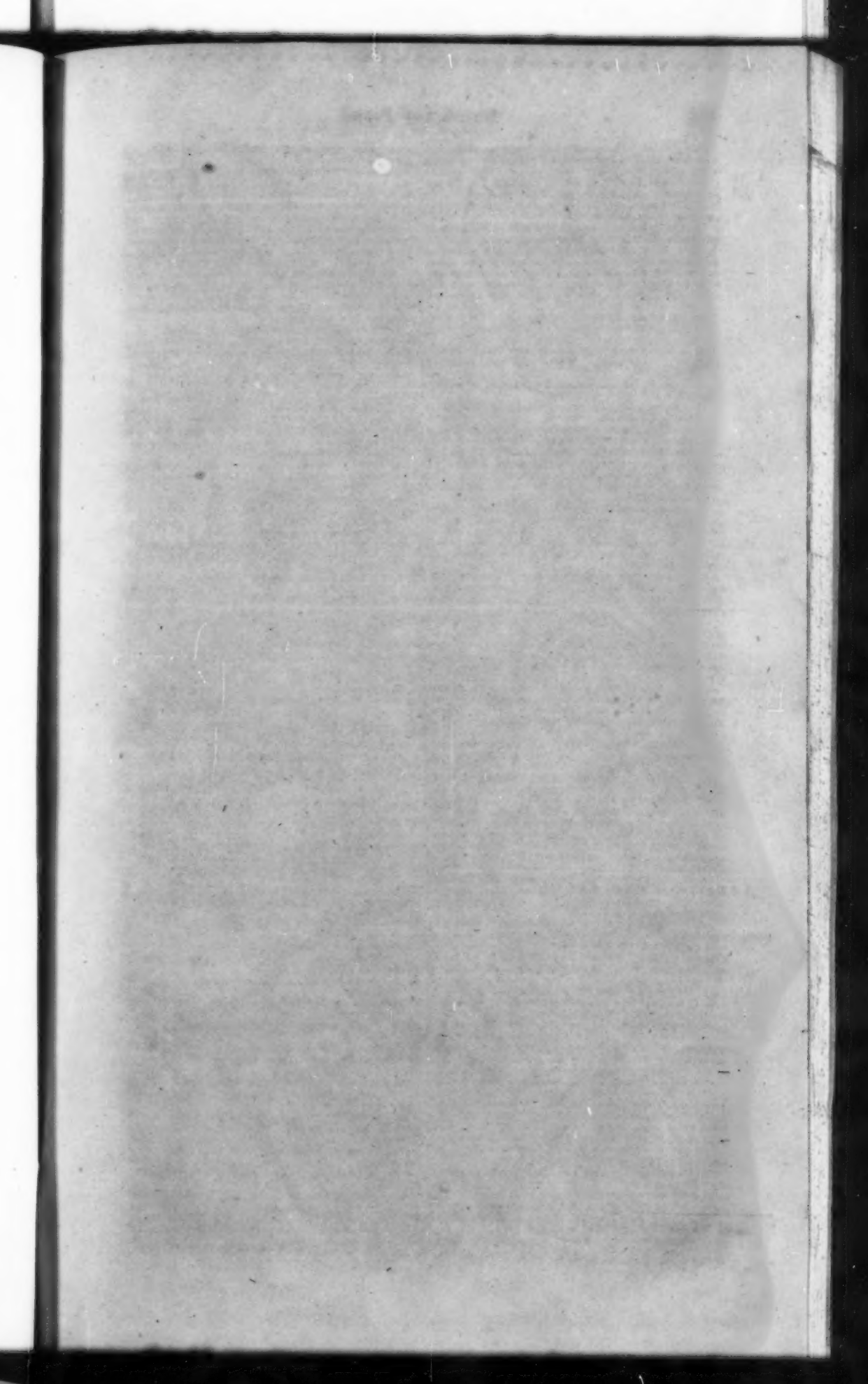
The following establishments are under the care of the Sisters of Charity:

33 St. Mary's Orphan Asylum in Baltimore, attended by	4 sisters.
34 Baltimore Infirmary,	8 do
35 Maryland Hospital, in Baltimore,	6 do
36 Mount St. Mary's College, near Emmettsburgh,	5 do
37 St. John's Asylum, Boarding Academy, pay and free school, in Frederick City,	7 do
38 St. Vincent's Asylum and day school, in Washington, D. C.	5 do
39 St. F. Xavier's Academy, in Alexandria, D. C.	6 do
40 St. Joseph's Asylum, in Philadelphia,	5 do
41 St. John's Asylum, and day school, in Philadelphia,	7 do
42 Sacred Heart school, in Philadelphia,	4 do
43 St. Mary's free school, in Philadelphia,	3 do
44 St. Michael's free school, in Philadelphia,	3 do
45 St. Peter's Asylum and day school, in Wilmington, Del.,	3 do
46 St. John Baptist's, at McSherrytown, Connewago,	2 do
47 St. Joseph's Academy, in New-York,	4 do
48 St. Peter's free school, in New-York,	3 do
49 Roman Catholic Asylum and free school in New-York,	10 do
50 St. Mary's School, in New-York,	4 do
51 Roman Catholic Half-Orphan Asylum, in New-York,	5 do
52 St. Mary's Asylum, in Brooklyn, Long Island,	3 do
53 St. Joseph's Asylum and day school, in Albany, N. Y.,	5 do
54 Asylum, at Utica, N. Y.,	3 do
55 St. Peter's Asylum and day school, in Cincinnati,	4 do
56 Hospital and Orphan Asylum for boys, at St. Louis, Mo.,	10 do
57 St. Joseph's Academy, at Carondelet, Mo.,	3 do
58 Poydras Asylum, in New Orleans,	7 do
59 Charity Hospital, at New Orleans,	14 do
60 Free School in Boston,	4 do

Here are sixty seminaries for females, with hundreds of teachers, all pledged to the church of Rome by religious vows.

In connection with these females, the Annals of the Catholic Association say, "The Bishop of Kentucky instituted a community of missionary friars, intended for catechists, schoolmasters, &c." Their vow is for three years. They are to be the counterpart of these sisters, in educating the Protestant children of the U. States.

We have now afforded to our readers another view of the machinery for leading Protestant youth away from the religion of the Reformation. We make no comments. Men of sense will feel the eloquence of facts.—*Cincinnati Journal*.



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☞ We hope our subscribers will bear in mind that the 11th volume is drawing to a close ; and that we stand in need of their payments. The sum is small to them; but very important to us. Many are behind for a number of years.

Subscribers will be considered holden for the XII Volume who do not signify their intention to discontinue the work before the termination of the present volume.

The Reasons of Protest against a resolution of Synod acknowledging the Associate Synod of Original Seceders to be still in communion with us, together with Answers to said Reasons have been published, and are now for sale. Price, 10 cents per copy. Orders forwarded by mail must be free of postage.

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